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Selections.

COLONIZATION.

It will be recollected that some months ago, R. M. T. H. the spirited Washington correspondent of the New-York American, challenged the colonizationists to answer several questions which he propounded; and told them he was all ready to meet them, with "a pocket full of rocks." R. R. Gurley thus replies:

BOSTON, Sept. 1st, 1842.

To the Editor of the New-York American:

SIR—My attention was called, sometime ago, to the remarks of your Washington correspondent, on the subject of African colonization, and various engagements, which it is needless to specify, have alone prevented me from offering some reply to the attacks and insinuations of this individual. He observes:

"There are three or four little, pestilential, starving settlements of American negroes scattered along the Grain coast, that have been kept in a kind of prolonged death-agony, for ten or twenty years, by the misplaced charities of a deluded American public, who are now waking up so far to a sense of the delusion that has been practised upon them, that their charity to this scheme of transportation and human sacrifice proves to be not of the sort that 'never faileth.' The salaries of 'colonization agents' are the desiderata sought to be supplied by this new scheme of picking the public pocket, because the contributions of the weary remnant of colonizationists will hardly pay a decent support to their 'agents' on this side of the water.

As for the influence of the American negro settlements on the Grain coast upon the palm oil trade, it has been altogether destructive. They have brought consumers, and not producers, who have nearly eaten up the trade wherever they have fixed themselves, and driven the palm oil traders to seek their cargoes in places remote from some where it flourished before. The presence of the lazy, shiftless, improvident; profligate colonizationists, has corrupted the natives in their neighborhood, &c. caused them to retrograde in industry and enterprise, in spite of the strong counteracting influence of the devoted missionaries of the Baptist, Episcopalian, and Congregational stations at Bassa and Cape Palmas. I write what I know from personal observation: and my old associate and friend, Rev. John Leighton Wilson, of Cape Palmas, is still there, to bear his *repeated* (though hitherto here suppressed) testimony against this hideous, murderous, unchristian scheme."

In a subsequent number of your paper is the following, from the same pen:

"So the colonizationists are squirming. I have been wondering for some time, that I did not hear from them. I will attend to that nice old lady in Utica, as soon as I have a moment's leisure; but I am busy now, with the whole army and navy on my hands. The old lady is in a delightful convincible state of mind; and I can manage her exactly, so that she will give up colonization, and continue her subscription to the American. In the meantime, just to occupy your friends who have protested against my letter, until I can go into the subject, I will just propound to them a few questions, which, if *truly* answered, will entirely prevent the necessity of any further argument, for or against the scheme. I give notice, however, that I shall require very precise and well-attested statements in reply. Give me 'sworn and certified copies of the record'—affidavits and legal evidence.

My questions are these:

1. How many American people of color have ever been sent to Africa under the direction or assistance of any of the colonization societies of the United States? 2. How many American colonists (including all the African-born offspring of the emigrants) are there now in all the territory here called Liberia, from the St. Paul's river to Cape Palmas? Or if these questions include more facts than are within the reach of any one man, the answers may be confined to the colonies from the St. Paul's to the St. John's; including only the settlements made by the American Colonization Society, and its auxiliaries in New-York and Pennsylvania. 3. How many now survive of those sent out in the ship James Perkins? 4. How many now survive of those sent out in the second expedition of the brig Luna? 5. How many of those sent out in the schooner Oriental? 6. How many of those sent out in the brig Ninus? 7. How many of the second cargo of the Saluda? I have more of these questions to ask; but I will not burden the colonizationists with too much at once. There can be no difficulty in furnishing the information which I require. The records of the colonization officers, here and elsewhere, will furnish most of it; and various documents will complete the testimony. Yet, I will tell you, they will never answer these questions. Never, never. Because the truth, when told, will convict them before God and man, of aiding and abetting in the most awful scheme of deception that ever was invented, in the desecrated name of benevolence."

Such are the assertions and insinuations of this anonymous writer, who declares that he knows all about this subject; that he has visited the colony, and conversed often with a large majority of the colonists; that he has more than once risked his life, and staked his reputation on colonization questions, and is ready to do both again. It would have been more satisfactory to me, and no doubt to many other friends of colonization, had one so wise, in his own estimation, given some evidence of the correctness of his statements, and of the soundness of his opinions; and instead of propounding questions difficult to be answered, in a tone implying that the truth in reply would prove fatal to the scheme, and that it would never be given, lest the members and officers of the society should be convicted, before God and man, of aiding a scheme of gross and cruel deception, exposed as far as possible this scheme, in all its deformity, to the world. That there are incident to the enterprise difficulties and evils, is unquestionable. I do not wish them concealed. I believe the directors and committee of the society, instead of voluntarily aiding in a scheme of deception, desire nothing more than additional information in regard to the condition and prospects of Liberia. It may, however, be proper, both for them and the public, to consider the amount of credit due to the declarations of an individual, who, while withholding his name, impeaches the motives and conduct of the managers of a society that includes among its members a very large proportion of the intelligent, humane, and religious of the country.

My purpose now is to place in opposition to the testimony of your correspondent that of others, who have visited and examined Liberia, whose reputation for honesty and integrity is, in nearly every case, unassailed, and whose statements on the subject, over their own names, are before the public. Of course, I can present but a very small portion of the evidence from authentic sources going to prove that your correspondent is in error; but enough, I trust, to turn the balance in the public judgment against him. The first witness I shall cite is Dr. D. F. Bacon, an intelligent physician, who writes from Monrovia, a few days after his arrival, in February, 1837:

"I am in Africa! After years of unsatisfied longings, sent towards the wide unknown of this dark continent, my feet at last touch this glowing soil; and my eyes are gladdened with the sight of the hallowed scenes of colonization enterprise, which my imagination so vainly endeavored to picture, when my heart roamed hither from the studious retirement of my solitary home. The base consciousness of having even a foothold on a corner of Africa, is such a realization of my wildest youthful hopes and fancies, that the pleasure naturally inspired by the attainment of the object of hope, rises almost to rapture.

Yet there is little in the circumstances in which I am placed at this moment, that can remind me of any important change of scene. I find myself in a quiet, comfortable room, furnished with many of the identical articles which surrounded me in New Haven; and the only striking difference between my condition there and here, in this season, is that, without the trouble of keeping fire, the air maintains itself, night and day, very nearly at the temperature of 80 degrees—a circumstance which you, at this moment, perhaps, seeking warmth from a hot fire, will hardly reckon the most unenviable. I have yet met with nothing in Liberia, which gives me the impression that I have sacrificed a single physical comfort by the change of residence."

After mentioning about twenty cases, (including chronic disorders, mostly, to adopt his own words, "in old, broken-down constitutions, in the several villages of Monrovia, Caldwell, Millsburg, &c.) Dr. Bacon adds:

"Throughout the whole of my very brief experience here, I have found the few serious cases which have come under treatment, to improve more rapidly than my most sanguine hopes had anticipated; and I feel every way encouraged to renew and strengthen the high hopes of usefulness which excited me to an enterprise which my most rational friends were so ready to condemn as desperate. The people in general, I believe to be remarkably quiet, inoffensive, and peaceable—more so than in any part of the United States where I have lived. Ever since I have established myself on shore, all have combined to treat me with the greatest attention and kindness; and since beginning my business here as physician, I have met with nothing but the most polite and civil usage."

The Rev. *Charles Rockwell* visited the different settlements of Liberia, in 1836; and in his sketches of Foreign Travel, recently printed, says:

"It was on the Sabbath, late in the month of November, 1836, that we came to anchor in the harbor of Monrovia. As the day is there observed as strictly as in a Scottish or New England village, we saw nothing of the colonists until Monday, though they must have been anxious to know who we were, and what news we had brought them. During our visits to the different settlements along the coast, our intercourse with the colonists was everywhere free and familiar, and apparently gratifying to both parties. Mr. Williams, who has for years been the acting governor at Monrovia, took the lead in entertaining us, and doing the honors of the place. Under the title of vice agent, he has for years been at the head of the colony, and as far as I could learn, has so discharged the duties of his office as to secure the confidence alike of his fellow-citizens and of the society from which he received his appointment.

The secretary of the colony, who is also the editor of the Liberia Herald, was a native of Virginia, but was educated, in part, in Boston. He is a man of dignified and gentlemanly deportment, and an able, correct, and vigorous writer. Such specimens of the colored race I have seen nowhere but in Africa; and surely, to those who take pleasure in beholding in man the image of his Maker, it were worth a voyage to that continent to witness so pleasing a spectacle. We were everywhere hospitably received, taking our seats with the colonists at their tables, uniting with them in a public dinner which they gave us on shore, and entertaining them and their ladies on board our ship. The houses of the wealthier class are two stories high, of a good size, and with drawing-rooms furnished with sofas, sideboards, and other articles of luxury and ease. In attending church at Monrovia, we met with an attentive and devout audience; and among the women, it struck me that there was a larger proportion of silk dresses than is often to be met with in congregations with us. There is commonly preaching in all the churches three times upon the Sabbath," &c.

Mr. Rockwell also expresses the opinion, "that the high tone of morals in the colonies, and the frequent and extensive reformations of character there, arising from the influence of religious truth, as applied to the conscience and the heart by power from on high, warrant the firm conviction and belief, that the colonists are destined to exert an important agency in the moral, social, and political renovation of Africa."

Captain Stoll, of the British navy, visited Liberia in 1840, and a letter to Dr. Thomas Hodgkin, of London, under date of July 17th, of that year, says:

"My opinion, though not of much value, is that it [Liberia] promises to be the only successful institution of the sort on the coast of Africa, keeping in mind its objects, viz: the raising the African slave into a freeman; preparing him for the exercise of civil liberty, in its various branches, from the governor to the laborer; the extinction of the slave trade; and last, though not least, the religious and moral improvement of Africa at large."

Again, Capt. Stoll says: "The colonists, with few exceptions, are all members of churches; and I can most safely testify, that a more orderly, sober set of people, I never met with. I did not hear an improper or profane expression during my visit. Spirits are excluded in most, if not all the settlements. They have formed themselves into various societies, &c. The surrounding Africans are aware of the nature of the colony, taking refuge, when persecuted by the few neighboring slave traders."

But, sir, as conclusive in reply to the assertions of your correspondent, I adduce the testimony of Dr. James Hall, who has resided for eleven years on the African coast, was the principal founder of the colony at Cape Palmas, and who is no less distinguished by his candor and integrity, than by his sagacity and general ability:

"No American influence has, to my knowledge, operated to increase, foster, or protect the American commerce in Africa, except through the agency of the colonization societies, and through them the colonies of Liberia. The very founding of these colonies, embracing within their influence a coast of some three hundred miles, has opened to us a commerce which was before wholly monopolized by European trading vessels, and the slave dealers. Not only do the energetic and intelligent colonists vastly increase the exports of their little colony, concentrate the trade of the surrounding country, carry on open, fair, and liberal commerce with vessels of all nations; but the colonies are a refuge and home to the American citizen visiting that coast, from what cause soever."

Again, Dr. Hall states: "The most important, the most useful, and most successful preachers and teachers in all the mission stations in Africa, are the colonists themselves, under the superintendence of the white missionaries. Colored men are the most useful and most efficient laborers in any cause or calling in Africa; with a less amount of intelligence and talent than the white man, they can effect more.

In answer to your queries as to the capabilities of the Africo-American for self-government, and the fitness of the territory of Liberia for the establishment of a civilized and self-supporting community, I feel it only necessary to state, in general terms, what are my thorough convictions, from an intimate acquaintance with all the Liberia colonies, for the past eleven years, and for facts tending to show the correctness of my impressions, I refer you to the details and statistics which have from time to time been transmitted to this country, and laid before the American public.

The Liberians have shown a capacity for maintaining a free and independent government; a capacity and disposition for a fair degree of moral and intellectual improvement. The soil of Liberia is one of the most productive in the world, and capable of yielding all the varieties of vegetables, and all the staple commodities of the tropics. *The climate of Africa is one that will prove as favorable to the American emigrant, as does the climate of our western States, to the New Englander. In fine, all that is wanting to favor and perpetuate on the coast of Africa, an independent Christian government, is an increase of the number of select emigrants; an increase, for a certain period, of the appropriation to each individual on his arrival, and a general protection from the government of this country.*"

Such is the decided, recent, unexceptionable testimony which I offer in contradiction and reply to the assertions and insinuations of your correspondent. It is true, the society has not been supplied exactly and precisely as it should have been, in obedience to repeated orders addressed to the colonial authorities, with statistical tables, exhibiting the births and deaths in Liberia. I am not able to say how many now survive of each expedition, which, from its origin has gone to the colony; and if I could, and in some cases the mortality should appear, as it probably would, great, would the fact stand opposed, in the view of reflecting men, to the wisdom and benevolence of the scheme? In the settlement of all new and uncultivated countries, many deaths occur; and no man in his senses condemns the enterprise of our fathers, because in the experiment of their colonization on these shores, many were stricken down by disease. To all that can be said of the perils of the Liberian climate, we regard as a sufficient reply the opinion of Dr. Hall, (one of the ablest physicians that has ever been there,) in connection with the fact reported on the authority of Dr. McGill, of Cape Palmas, in a late number of the Maryland Colonial Journal, that "*in the most unhealthy season that ever was known there, from the prevalence of an epidemic dysentery, the mortality is not so great as that of the free colored population of Baltimore, in ordinary times.*"

The various publications of the colonization society have shown the deaths during the first year in their several expeditions, as reported, and in some they have been few, in others large; but that they have greatly diminished, in proportion as the colony has advanced, is certain. A gradual improvement in the health of our African settlements, judging from analogy, in the experience of all other colonies, is to be expected. If your correspondent has any new lights to shed upon the subject, they should not be withheld. With the information which I now possess, I must regard the scheme of colonization in the highest degree benevolent—opening Africa to the benign influences of civilization, liberty, and Christianity, and calling her long exiled and oppressed children to a participation in the choicest privileges, and blessings of a national existence, and in the noblest efforts of philanthropy.

With great respect, sir, your ob't. serv't.
R. R. GURLEY.

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The next week, R. M. T. H. published the following answer. It is generally understood that he is himself Dr. D. F. Bacon, "the intelligent physician," whose letter is quoted by Mr. Gurley.

NEW-YORK, Sept. 29th 1842.

To the Editor of the New-York American:

SIR—My attention has just been called to the communication of the Rev. R. R. Gurley, (Secretary of the American Colonization Society,) attacking certain anti-colonization passages in my late Washington correspondence with you. On the eve of a hasty departure from this city, I have not time for an extended reply, but can merely notice two or three little matters in Mr. Gurley's attack.

The implied objection to the "anonymous" character of my correspondence is entirely irrelevant; and even if it were considered necessary to the defense that my personal and family name should be known, for the information of those aggrieved, Mr. Gurley has nothing to ask of me on that score. Who would suppose, after reading this indirect complaint, that I was an "anonymous writer," that Mr. Gurley had, eight months ago, been informed by me in conversation that I was the author of the Washington letters in the New-York American, and that the writing of those letters was my sole and constant business.

These letters are not "anonymous," in any sense available to the argument. The signature used is a convenience in distinguishing these from your other occasional Washington letters; but it is not used as a disguise, or with any view to concealment. I would have signed every letter with my own name, if it had been necessary, to assure my complete personal responsibility for everything thus published. Besides, any person of delicacy can perceive proper reasons why I should not violate the ordinary usages of the press by parading before the public, uncalled for, a name wholly unknown to the readers of your newspaper, and therefore not likely to add to the effect of my communications. "*Omne ignotum pro magnifico.*" But all who are concerned, know that no attempt at concealment has ever been made, either here or in Washington. Whenever questioned on the subject I have always distinctly acknowledged them; and I doubt not that you have been equally open on the subject, to such as may have felt curiosity enough to inquire of you as to the name of your correspondent. I can hardly doubt that all your readers, who ever cared to know, do now know my name, though they are but little wiser for the bare mention of a name so new to them.

So much for Mr. Gurley's charge that I am an "anonymous writer." His next sentence contains a sneer at me as being "wise in my own estimation" to an unseemly degree, because I have undertaken to testify freely of some very plain facts, of which I became informed by the use of my eyes and ears, during a residence of two years and a half on the west coast of Africa,—one year and seven months of which was occupied in the Liberian colonies. My readers may form their own conclusions as to the degree of self-esteem implied in a simple belief in the evidence of my own senses, and also as to the bitterness and malignity, which these statements have excited in the colonizationists, to such a remarkable degree.

I have always been ready and desirous to publish all the knowledge I possessed on this subject on the first possible occasion; but difficulties "tedious to enumerate," have hitherto prevented me from making a formal communication to the world in the ordinary modes. A considerable amount of materials partially prepared for the press are now before me, and have lain on my hands for two years; but time and means to prosecute the painful task still fail me, though I do not yet wholly despair of being soon able to redeem my promises on this subject to numerous friends—once like myself the devoted but inquiring friends of colonization.

But this occasion of betraying my practical knowledge of this subject, "wise in my own estimation," as my reverend friend deems me, I did not seek, though I gladly availed myself of it when it came in my way during my late occupations in Washington. I caught the colonizationists with their hands in Uncle Sam's pocket, and denounced them instantly for the sly attempt, as I have done to scores of public plunderers in other instances, during the two years of my Washington correspondence. Perhaps my timely warning to our legislators and to the public, may have had some slight influence in preventing the consummation of the intended fraud. If so, the public will easily appreciate the character of the feelings which incite to such ferocity against me the charitable individuals, who may look upon me as having snatched the very bread from their mouths in these hungry times, so unpropitious to men who "live by their wits."

It will be remembered that in my reply to your gentle Utica correspondent, by way of bringing the argument to a focus, I propounded about half a dozen plain interrogations to my antagonists, all capable of being easily answered by any colonizationist with the documents on hand.

You may remember, too, that I then solemnly foretold you that they would "never answer these questions, Never, never." And I repeat it;—they *dare* not. The argument will end before half of the questions are answered. Mr. Gurley you see, evades these plain inquiries with a faint declaration of ignorance on these vital matters, and a general vague reference to the unhealthiness of newly settled countries.

He then flies off to the collection of testimonies in favor of the colonies and colonization, from four or five persons who, with the exception of Dr. Hall, appear by their own account to have had but slight and hasty opportunities of examining into the real condition of the colonists. Mr. Rockwell was never ashore six days on the whole Liberian coast. He was in a ship which touched at three places on the coast, Montserrado, Bassa, and Cape Palmas. He was very politely received by the agents of the societies, and was "walked around" in the usual style, as I have seen dozens of strangers there, who see as little of the misery, want, and mortality of the wretched colonists, as you do. These men get a good dinner at the houses of one or more of the few salaried agents of the society, and take a short walk through the most accessible parts of the settlement, perhaps a short boat excursion up the river for a few miles. Prolonged researches are exhausting, and therefore dangerous to the health of new-comers. Captain Stoll's testimony is of the same value as Mr. Rockwell's, being obtained in the same way.

Of Dr. Hall's testimony, I need say but little. He and I are very good friends, and understood one another very well on this subject at a time when he was *not* an agent of a colonization society, though he had had seven years of experience in their employ. We agreed very well then; and I guess we do still. But if he would like to be present as a witness against me in this cause, let him appear. I only notify him that I shall claim the right of cross-examination in my own defense.

But the first witness called against me by Mr. Gurley is paraded with some show of respect, as if he were one "wise in the estimation" of Mr. Gurley, if not in his own. I want to cross-examine this witness also, if his summoner can produce him. His testimony dates in February, 1837, *two weeks* after his first sight of Africa. He writes like a young man full of boyish enthusiasm, and with a "zeal not according to knowledge." I like his spirit mightily, and can fervently adopt his ardent and sanguine expression in favor of colonization, as quite identical with my own, after the same experience that made him speak so confidently. Even so would I write now, in giving my first impressions of Liberia. I take his words for my own.

But what did he write next? Where is his *second* letter, Mr. Gurley? How did he write to you after two *months*' experience and observation? Did he never learn to qualify that first flattering view? Did not the shades of that bright picture darken through months and years of the painful "knowledge of good and evil?" Where is he now? Does he yet live? If so why not produce him, and claim the deliberate evidence of his prolonged experience, and his maturer judgment? I challenge you to call up that first witness. Summon him if you dare, to appear before an inquiring and long deluded public, and see what he will say in September 1842, of the evidence which he gave after fourteen days' sight, in February 1837. If his testimony was of so much value to you when thus slightly grounded, how much more must you prize it now, after five years and a half of observation or reflection must have somewhat improved his discernment, and added to his information!

I have very recent information that this witness yet lives, and I think that his testimony will confirm mine, and coincide with it. So, Mr. Gurley, call him up—not from "the vasty deep," not, as once, from over the wide ocean,—but "call now," and he "will come when you do call him." Print his *second* letter, as well as his first, *entire*.

I have some more *questions* to ask, that will be tougher to answer than those which you have already declined answering, but I will not consume more space upon this subject till I hear from you again, or from your witnesses. I am full on this subject, and am ready for a controversy of indefinite length; but we must have mercy on the obliging editor of the American, and his suffering readers. I should therefore prefer, for their sakes, if not for ours, that you select some more appropriate field for the general colonization controversy which you have provoked. Remember the fall elections are near, and that we want all the space in our whig papers for political matters.—The religious papers and periodicals are rather dry just now. Suppose we enliven one of them by making it our battle-ground,—giving due notice in the American, so that our first readers may know where the fight is to come off. R. M. T. H.

SOCIETY FOR FOREIGN MISSIONS.

The celebrated American Board of Commissioners for Foreign Missions held its Thirty-third Annual Meeting at Norwich, Ct. September 16. It is said to have been the largest meeting that body has ever held. On one of the evenings, the performances were of a novel and interesting character. Specimens of the *tongues* having been requested, *fourteen* foreign languages and dialects were given—exhibiting, it is supposed, the spoken language of about *nine-tenths* of the inhabitants of the globe. Several of these specimens were versions of our most familiar *hymns*, sung in the very tunes we have been accustomed to use. We subjoin what was said and done on the subject of slavery, and colonization missions:

Chancellor Walworth, from the committee to whom was referred the paper on the difficulties between the board and colony at Cape Palmas, made a report. The paper upon which the report was founded, is as follows:

West African Mission and the Colony.

In prosecuting the mission at Cape Palmas, certain difficulties have arisen with the colony at that place, which were not anticipated at the outset. These are of a nature to affect the happiness of the mission, and its ultimate prosperity; and the committee, not having been able to bring about the removal of the evils in question, have authorized the mission to seek an eligible location elsewhere; and Messrs. Wilson and Griswold have proceeded eastward, with that object in view. If such a location be found, and the health of the missionaries is spared, it is supposed that the mission will remove from within the territory of the Maryland colony at Cape Palmas. There are obvious reasons, however, why the committee should ask counsel of the board before this is done.

In submitting the documents necessary for this purpose, to be referred, if it be deemed proper, for the deliberate consideration of a special committee, the prudential committee do not bring into question the merits of the scheme of colonization, and the general policy of the Maryland State Colonization Society, or that of its colony at Cape Palmas. As it is not necessary to our object as a missionary institution, to go into those inquiries, so Christian courtesy would seem to forbid them at this time. But the effect which the policy of the Maryland State Colonization Society, and its colony is having upon our duty as a board, in our mission to West Africa, is a subject, from which the prudential committee are not able to escape, and which they may properly submit to the board, with all the documents necessary to form an intelligent opinion in relation to it.

The following is the

REPORT.

The committee have examined the documents accompanying the communication, and the correspondence between the secretary of the board, and the president of the Maryland State Colonization Society, so far as their limited time would allow, and they fully concur in the conclusion at which the prudential committee have arrived—that it is expedient, if not absolutely necessary, to the successful operations of the mission, that it should be removed from the territory of the Maryland colony at Cape Palmas. To give a full or detailed account of all the difficulties which exist in carrying on the missionary operations of the board within the limits of this colony in Western Africa, would occupy more time than it is possible for the committee to devote to the subject, during the session of the board.

In bringing this subject before the board for its advice and direction, the prudential committee very properly declined to bring into question the merits of the scheme of colonization, or the general policy of the Maryland society, or of its colony at Cape Palmas, as not necessary to the objects of the board as a missionary institution merely. And for the same reason, the committee think it their duty to refrain from discussing that subject in this report.

The following is a brief statement of some of the difficulties which have been found to exist in the successful prosecution of the missionary labors of this board within the bounds of the Maryland colony. The first station of the mission to Western Africa, established in 1834, was called Fair Hope, within the bounds of the territory of the Maryland Colonization Society, and upon lands which were granted by the then agent of that society, to be held by this board so long as they should be required for missionary purposes. Under this grant, the station was occupied by the Rev. J. Leighton Wilson and wife, the first missionaries of the board to Western Africa. Two other stations were subsequently formed at Rocktown and Fishtown, both, at that time, beyond the bounds of the colonial territory, though the station at Rocktown, by a subsequent purchase by the society, is now included within its limits. Nothing occurred to bring the mission into any collision with the government of the colony, until 1838, when an attempt to collect a military fine from a native colored man in the employ of the mission as a teacher, was made, under the provisions of an ordinance that required all males residing within the territory of the colony, to be enrolled in the general militia; and rendered them liable to be called upon, at the discretion of the agent, in defense of the colony, under officers appointed by him. This attempt to coerce military duty from colored persons in the employ of the mission as teachers, was resisted by Mr. Wilson, as inconsistent with the spirit of the missionary operations of the board, whose missionaries were taught to rely upon the strong arm of Jehovah, instead of the sword, for their protection and defense, in their attempts to carry the gospel of peace to the dark and benighted heathen world. This subject of difference between Mr. Wilson and Gov. Russworm, the colonial agent, was referred to the prudential committee of the board, and to the Maryland society, and was, for the time, satisfactorily adjusted. By the correspondence which then took place between the secretary of the board and the president of the Maryland society, it was arranged by the latter, that missionaries going from this country as such, whether white or colored, and whose character at Cape Palmas continued to be that of missionaries only, should be exempted alike from the duties and privileges of citizens of the colony. And it was supposed to be admitted by the Maryland society, as a settled principle of law, that foreigners, residing for a temporary purpose only, within the limits of the colony, could not be called upon to do military duty, or to perform other services of a like character, which citizens of the colony, as such, were liable to perform. In June, 1841, however, our missionaries ascertained that the Maryland society had determined that all the natives of Africa who came to reside within the limits of the colonial territory, even for special and temporary purposes, were to be subjected to the performance of military service, and a liability to be called upon to bear arms against the native tribes to which they belonged.

And in accordance with this determination, several young men employed by the mission as teachers, printers, &c. belonging to tribes and communities of natives beyond the limits of the colony, and owing no allegiance to its government, were fined for not performing military duty. These facts being communicated to the prudential committee of the board, a correspondence was again opened with the Maryland society, through its president, in November last, which finally resulted in resolutions by the prudential committee, that they felt bound, in justice to their missionaries, to enter their serious and earnest *protest* against the enforcement of this military regulation of the Maryland Colonization Society, against the missionaries of this board at Cape Palmas, their native helpers and pupils; respectfully requesting the board of managers of that society to give to their agent such instructions as would effectually prevent any agitation of that subject for the future. These resolutions having been communicated to the president of that society, and laid before the board of managers, they came to the conclusion that the interest of their colony required the enforcement of this military regulation against the native teachers, and others in the employ of the missionaries of the board; and they accordingly communicated to the prudential committee their fixed determination to adhere to their ordinance in most respects.

If this were the only difficulty in the case, the committee might have hoped, from the Christian courtesy in which the whole correspondence has been carried on between the president of the society and the secretary of the board, that some arrangement of that subject might still have been effected, which would have relieved this board from the painful necessity of removing their mission from the limits of the territory of the colony. But the colonization society at home, and its local government at Cape Palmas, have thought it necessary, in protecting the peculiar interests of its citizens, as colonists, to adopt other regulations which have perplexed and embarrassed the operations of the mission to a considerable extent. Among other things, a law has been passed by the colonial government, to confine the right of trading, or dealing in merchandise to the citizens of the colony, with certain exceptions. By the operation of this law, the missionaries are restricted from disposing of merchandise, &c. sent out to them for the payment of persons in their employ in the colony, at an advance upon its cost. And as the usual price at which such goods are sold by others, in payment for labor, materials, &c. is at one hundred per cent. advance, the practical operation of the law appears to be to compel the missionaries to pay nearly double what is paid by others, for the same services, &c. as there is little or no money in circulation there.

Another law provides that persons of African descent emigrating to the colony for employment, shall obtain a certificate of residence, under a heavy penalty for each day's neglect; which certificate of residence brings them necessarily within the operation of the ordinance relative to military duty. And as almost the only persons of that description who come into the colony for employment, are teachers whom the missionaries have procured from different points of the coast, the missionaries have reason to consider this law as particularly aimed at them by the local government of the colony, and as intended to embarrass them in procuring such teachers, and retaining them in their service.

The committee, however, from the correspondence of the missionaries and otherwise, have arrived at the conclusion that the real cause of the difficulty of continuing missionary operations within the territorial bounds of the colony, with the view of extending the blessings of Christianity to the native tribes of this part of Africa, lies much deeper than the gratification of unkind feelings on the part of the colonists towards the missionaries of this board. And that the inherent difficulty of the case is the fact that the local authorities of the colony find, or at least, suppose that the temporal interests of the colonists as such, necessarily conflict with the object of the board in establishing its missionary stations in the colony, or its neighborhood, to civilize and Christianize the native inhabitants. It is perfectly natural that the government of a colony, possessing territorial jurisdiction, and exercising civil power therein, should direct its attention to the increase of the wealth, the supply of the temporal wants, and the securing of the personal safety of the colonist, rather than to the spiritual good of the native inhabitants of the country in which such colony is planted, while the attention of the faithful missionary of the board, located within the colony, is primarily, if not exclusively, directed to the latter object. The result of such a conflict of interests and of duties between the colonists and the missionaries has been, in this case, to render the colonists hostile both to the native inhabitants of the coast, and to the missionaries who are laboring for the spiritual welfare of such natives, and thus to render a removal of the mission *necessary*, as well as *expedient*.

The report was adopted, *nem. con.*

Gov. Armstrong moved that a committee be appointed to investigate the expenses and financial condition of the board, and report at the next annual meeting. He thought such a scrutiny would be proper, and would go to satisfy the public of the manner in which the prudential committee were executing their important trusts. The following gentlemen were designated to act as such a committee: Hon. Messrs. Levi Cutter and Albert D. Foster, C. W. Rockwell and Pelatiah Perit, Esqs. and Dr. Ebenezer Alden.

Rev. Dr. Woods, from the committee to whom were referred the memorials on slavery, made a report on the *relations of the board to slavery*, which was unanimously adopted.

The board united in prayer with Rev. Dr. Edwards, of Andover, who alluded in a most appropriate and touching manner to the enslaved, with an earnest prayer for their deliverance, and for the union of all Christians on the subject.

DR. WOODS'S REPORT ON SLAVERY.

The following is the report of the special committee of the American Board, at the late meeting at Norwich, to whom were referred the numerous memorials on the subject of the relation of the board to slavery. The committee consisted of Rev. Drs. Woods, Hawes, and Parker, of Philadelphia, Rev. Messrs. Greene, Strong, Brigham, and Chief Justice Williams:

Rev. Dr. Woods, from the committee to whom were submitted sundry memorials, relating to slavery; also, an extract from the will of the late Philander Ware; also, a memorial respecting receiving donations from persons in debt; asked leave to report:

Respecting the bequest of Philander Ware, and donations from persons in debt, your committee would not recommend to the board to take any action.

The case of the Rev. John Leighton Wilson, a missionary of the board to West Africa. It is stated in a letter from Mr. Wilson, that six years ago, and subsequently to entering on the missionary work, he sustained the legal relation of owner to a number of slaves, who fell to him in consequence of a bequest made before his birth; that he had offered to emancipate them, either in this country or in Liberia, and had done all which he deemed suitable to terminate a relation painful and burdensome to himself, while they had steadfastly refused; and that he was, at the time mentioned, desirous still to emancipate those slaves, if any mode could be pointed out, which should be just and kind to them. Whether Mr. Wilson has emancipated them, or what their situation has been during the last six years, or what it now is, your committee have no information. They understand, however, that the secretaries of the board have written to him, making inquiries on these points. With their present want of information, your committee deem it necessary to say nothing more than that Mr. Wilson appears to have intended to act conscientiously and humanely, relative to the slaves under his care. Still, if his relation to them is not already terminated, your committee think it very desirable that it should be, with as little delay as circumstances will permit; and they cannot but think that he will ere long be able, with such counsel and aid as the prudential committee may give, to accomplish the object in a manner satisfactory to himself, and kind and beneficial to them. More information must be obtained before further action can properly be had.

Your committee have no knowledge that any other missionary under the patronage of the board, stands in a similar relation to slavery.

This board, at their last annual meeting, in reply to a memorial from New Hampshire, endeavored very plainly to set forth the principles which have governed their proceedings, and the views they entertain respecting the general object of these memorials; and it was our hope that the course which was pursued, would prove satisfactory to all concerned. And here your committee know not what better they can do, than to advert very briefly to the leading points contained in the report then adopted.

It was stated that the board was incorporated for the express "purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the scriptures;" that the board have confined their efforts to this *one great object*, and that a regard to our sacred trust requires us to pursue the object with individual zeal, and to guard watchfully against turning aside from it, or mixing any other concern with it. We referred to other works of benevolence, but insisted that *our* appropriate work is to *propagate the gospel among the unevangelized*. It was then, and still is, our deliberate conviction, that we are called by Divine Providence to adhere steadily to the plan of operation which has been adopted, and that the only way for us to prosper in our work, is to direct all our proceedings, as a board, and all the labors of our missionaries, to the one specific object of our organization. We think that our Lord and Master, and the Christian world now, and in after ages, will approve this, our deliberate course of action, and that we could not be justified in departing from it.

In the report adopted last year, we moreover expressed our opinion, that considering the character of this board and the nature of its object, it may fairly be presumed, that the funds contributed to our treasury, are obtained in a proper manner, and given from proper motives; and that it is, at least, manifest that we cannot examine into the motives of those who sustain our operations, or into the origin of the funds which are contributed in furtherance of our object. We think no man who well considers the subject, can judge differently from us on this point. As to the methods which the prudential committee are pursuing to secure funds, we know nothing which any one could think exceptionable.

From a hearty desire to satisfy the feelings of the ministers of the gospel who sent us the memorial from New Hampshire, we also said with perfect frankness, "*that the board of commissioners for foreign missions can sustain no relation to slavery which implies approbation of the system, and as a board*, can have no connection or sympathy with it," plainly intimating also, that we consider it as one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within our province as a missionary board. These are our settled principles.

It is alledged by the memorialists that the board has departed from these principles, and has expressed opinions relative to other prevailing evils. Respecting intemperance, licentiousness, Indian oppression, and some other hindrances to the progress of Christianity as they prevailed in the countries where the missions of the board are established, and powerfully counteracted the labors of the missionaries, and in some instances subjected them to great peril, the board has stated the facts as they occurred, and in various forms, more or less explicit, has uttered the language of condemnation. These evils, existing in the countries where the missions are operating, and standing directly in the way of the board's accomplishing its object, were of course legitimate and proper subjects for its animadversion. If it has at any time gone farther than this, and expressed opinions relative to immoralities or evils of any kind, prevailing in this country, and not directly counteracting the labors of the missionaries, your committee regard such action as a departure from the great principles on which the board was organized, and by which they think its proceedings should always be governed.

And now what more shall we say. Should we undertake to do justice to our views on all these particular subjects hinted at in these memorials, it would occupy more time than can be afforded on this occasion, and would naturally lead on to discussions in which the board cannot engage, and which must be left to those who may write and speak on their own individual responsibility.

It should be kept in mind, that the work of this board has not been done in a corner. Its proceedings are open to the scrutiny of the public. Any one who will examine the matter, will have no need to inquire of us what are our principles and our modes of action. They are written in our various reports, and other printed documents. They are exhibited in noonday light, in the extensive fields we occupy, and in the success with which the God of missions has mercifully crowned our feeble efforts.

The difficulties which we have found it necessary to encounter have been innumerable, and our hearts have many a time been ready to yield to discouragement. Out of the depths we have often cried unto the Lord; and he hath heard our voice, and hath called forth songs of thanksgiving and praise.

And now, feeling ourselves bound forever to this sacred and momentous cause, and being resolved in the best use of the powers which God has given us, and with the co-operation of His people, and the help of His grace, to go straight forward in our work, we affectionately invite all who love the cause of missions, and who can conscientiously assist us with their prayers and charities, to join with us in our undertaking, and to share with us in our labors, our trials, and our pleasures. But if any are so dissatisfied with our principles or our proceedings, that they deem it their duty to promote the spread of the gospel through some other channel, we shall indeed be sorry to be deprived of the help they might afford us; but we do not wish to curtail their liberty.

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We copy the following from the New-York Evangelist:

ACTION OF THE BOARD ON SLAVERY.

The report which we have given of the action of the American Board on slavery, will be read with great interest, as well from the importance of the subject, as from the result which has been arrived at. On the whole, it must strike every one that what was done is decidedly in advance of any previous step; and taken in connection with the action upon the subject of colonization, and the case of Mr. Wilson, must be highly satisfactory to the friends of the slave. The report was listened to with breathless attention by the crowded assembly, and gratified, as we have occasion to know, very many of the memorialists, if not all.

The report boldly

similar sin—as Indian oppression, intemperance, idolatry, and the like: and that if the board has at any time given uncalled for expression of opinion, in respect to sins with which, in the prosecution of its work, it had nothing to do, these the report disapproves of—maintaining, justly as we think, that the sole business of the board as such, is to propagate the gospel among the heathen. In its direct relation to slavery, we do not see how anything more can be asked, unless the ground be taken that it is bound to express opinions in reference to every sin, whether at home or abroad, and to do battle with them. Such are not our views of the duty of the board.

The position of the report, in reference to the case of Mr. Wilson, affords a key to the action upon the general subject. That gentleman is very distinctly told that he must emancipate his slaves, if he would continue in the service of the board. An emphatic rebuke is thus passed upon slavery, and those who participate in it. The board virtually says that the holding of slaves is an utter disqualification for the missionary office; and that the spirit of slavery and of missions are entirely incompatible. This is as firm and open as it is just, and goes as far as can be asked.

The divorce which has at last been effected between the board and the colonization society, is another important part of this proceeding. For years it has been a subject of just complaint, that the sanction of the board should be directly given to this society, by the connection of the West African mission with the colony of Palmas. That sanction is now entirely withdrawn—and withdrawn in such circumstances as to throw an emphatic condemnation upon the policy of the society, and the whole scheme of colonization. The able report of Chancellor Walworth not only alledges bad management at the colony, but admits that the objects of missions and of a commercial colony of any description, must necessarily be so opposed, that co-operation, or co-existence even, between them, is impossible. This is what every clear-sighted man knew before; but it is satisfactory to see the position practically sustained by a body which cannot be suspected of friendly feelings, and whose opinions will have so much weight. This report will do much towards disabusing the minds of many excellent men who have been led, from the purest motives, to patronize an institution which in its nature must be hostile to Christianity, and to the good of the tribes among whom it is planted.

DR. CHANNING.

Extracts from his address at Lenox, Mass. on the First of August, 1842, the anniversary of Emancipation in the British West Indies:

When I look at West India emancipation, what strikes me most forcibly and most joyfully, is the spirit in which it had its origin. What broke the slaves' chain? Did a foreign invader summon them to his standard, and reward them with freedom for their help in conquering their masters? Or did they owe liberty to their own exasperated valor; to courage maddened by despair; to massacre and unsparing revenge? Or did calculations of the superior profit of free labor, persuade the owner to emancipation as a means of superior gain? No. West India emancipation was the fruit of Christian principle acting on the mind and heart of a great people. The liberator of those slaves was Jesus Christ. That voice, which rebuked disease and death, and set their victims free, broke the heavier chain of slavery. The conflict against slavery began in England, about fifty years ago. It began with Christians. It was, at its birth, a Christian enterprise. Its power was in the consciences and generous sympathy of men, who had been trained in the school of Christ. It was resisted by prejudice, custom, interest, opulence, pride, and the civil power. Almost the whole weight of the commercial class, was at first thrown into the opposite scale. The politician dreaded the effects of abolition on the wealth and revenue of the nation. The king did not disguise his hostility; and I need not tell you that it found little favor with the aristocracy. The titled and proud are not the first to sympathize with the abject. The cause had nothing to rely on, but the spirit of the English people; and that people did respond to the reasonings, pleadings, rebukes of Christian philanthropy, as nation never did before. The history of this warfare cannot be read without seeing, that, once at least, a great nation was swayed by high and disinterested principles. Men of the world deride the notion of influencing human affairs by any but selfish motives; and it is a melancholy truth, that the movements of nations have done much to confirm the darkest views of human nature. What a track of crime, desolation, war, we are called by history to travel over! Still, history is lighted up by great names, by noble deeds, by patriots and martyrs; and especially in emancipation we see a great nation, putting forth its power and making great sacrifices, for a distant, degraded race of men, who had no claims but those of wronged and suffering humanity. Some, and not a few, have blamed, as superfluous, the compensation given by England to the planter for the slaves. On one account I rejoice at it. It is a testimony to the disinterested motives of the nation. A people, groaning under a debt which would crush any other people, borrowed twenty million pounds sterling, a hundred millions of dollars, and paid it as the price of the slaves' freedom. This act stands alone in the page of history, and emancipation having such an origin, deserves to be singled out for public commemoration.

What gave peculiar interest to this act, was the fallen, abject state of the people, on whom freedom was conferred at such a cost. They were not Englishmen. They had no claim founded on common descent, on common history, or any national bond. There was nothing in their lot to excite the imagination. They had done nothing to draw regard. They weighed nothing in human affairs. They belonged to no nation. They were hardly recognized as men. Humanity could hardly wear a more abject form. But under all this abjectness, under that black skin, under those scars of the lash, under those half-naked bodies put up to auction, and sold as cattle, the people of England saw the lineaments of humanity, saw fellow-creatures, saw the capacities, and rights, and immortal destinies of men; and in the spirit of brotherhood, and from reverence for humanity, broke their chains.

When I look at this act, I do not stop at its immediate results, at the emancipation of eight hundred thousand human beings, nor do I look at the act as standing alone. I look at the spirit from which it sprung, and see here a grand and most cheering foundation of human hope. I see, that Christianity has not come into the world in vain. I see that the blood of the cross was not shed in vain. I see, that the prophecies in the scriptures of a mighty change in human affairs, were not idle words. It is true, that Christianity has done little compared with these predictions. The corruptions of our age, who is so blind as not to see? But that a new principle, derived from Christianity, and destined to renovate the earth, is at work among these various elements; that silently a new spirit of humanity, a new respect for human nature, a new comprehension of human rights, a new feeling of brotherhood, and new ideas of a higher social state, have been and are unfolding themselves, under the influences of Christian truth and Christian civilization, who can deny? Society is not what it once was. Amidst all the stir of selfish passion, the still voice of Christianity is heard; a diviner spirit mixes, however imperfectly, with the workings of worldliness; and we are beginning to learn the mighty revolution which a heavenly faith is to accomplish here on earth.

Christianity is the hope of the world, and we ought to regard every conspicuous manifestation of its spirit and power, as an era in human history. We are dazzled by revolutions of empires; we hope much from the rise or fall of governments. But nothing but Christianity can regenerate the earth; and accordingly we should hail with joy every sign of a clearer comprehension, and a deeper feeling of its truths. Christianity, truly understood, has a direct tendency to that renovation of the world which it foretells. It is not an abstract system, secluding the disciple from his kind; but it makes him one with his race, breaks down all barriers between him and his brethren, arms him with a martyr's spirit in the cause of humanity, sends him forth to be a saviour of the lost; and just as far as Christianity is thus viewed and felt by its followers, the redemption of the world draws nigh. These views of religion are making their way. They dawn upon us not only in emancipation, but in many other movements of our age; not that they have ever been wholly obscured; but the rank which they hold in the Christian system, and the vast social changes which they involve, have not, until the present day, been dreamed of.

All the doctrines of Christianity are more and more seen to be bonds of close, spiritual, reverential union between man and man, and this is the most cheering view of our time. Christianity is a revelation of the infinite, universal, parental love of God towards his human family, comprehending the most sinful, descending to the most fallen, and its aim is to breathe the same love into its disciples. It shows us Christ tasting death, for every man, and it summons us to take his cross, or to participate of his sufferings in the same cause. Its doctrine of immortality gives infinite worth to every human being; for every one is destined to this endless life. The doctrine of the "Word made flesh," shows us God uniting himself most intimately with our nature, manifesting himself in a human form, for the very end of making us partakers of his own perfection. The doctrine of grace, as it is termed, reveals the infinite Father imparting his Holy Spirit, the best gift he can impart, to the humblest human being who implores it. Thus love and reverence for human nature, a love for man stronger than death, is the very spirit of Christianity. Undoubtedly, this spirit is faintly comprehended by the best of us. Some of its most striking expressions, are still derided in society. Society still rests on selfish principles. Men sympathize still with the prosperous and great, not the abject and down-trodden. But amidst this degradation, brighter glimpses of Christianity are caught than before. There are deeper, wider sympathies with mankind. The idea of raising up the mass of human beings to intellectual, moral, and spiritual dignity, is penetrating many minds. Among the signs of a brighter day, perhaps the West Indian emancipation is the most conspicuous; for in this the rights of the most despised men have been revered.

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You here see, why it is that I rejoice in the great event which this day commemorates. To me this event does not stand alone. It is a sign of the triumph of Christianity, and a presage and herald of grander victories of truth and humanity. Christianity did not do its last work when it broke the slave's chain. No; this is but a type of what it is to achieve. Since the African is emancipated, the drunkard has been set free. We may count the disenthralled from intemperance by hundreds of thousands, almost by millions, and this work has been achieved by Christian truth and Christian love. In this, we have a new proof of the coming of Christ in his kingdom; and the grand result of these and other kindred movements of our times, should be, to give us a new faith in what Christianity is to accomplish. We need this faith. We are miserably wanting in it. We scarcely believe what we see of the triumphs of the cross. This is the most disastrous unbelief of our times. I am pointed now and then to an infidel, as he is called, a man who denies Christianity. But there is a sadder sight. It is that of thousands and millions of those who profess Christianity, but have no faith in its power to accomplish the work to which it is ordained; no faith in the power of Christ over the passions, prejudices, and corrupt institutions of men; no faith in the end of his mission, in the regenerating energy of his spirit and truth. Let this day, my friends, breath into all our souls a new trust in the destinies of our race. Let us look on the future with a new hope. I see, indeed, numberless obstructions to the regeneration of the world. But is not a deep feeling of the corruptions of the world fermenting in many breasts? Is there not a new thirst for an individual and social life more in harmony with Jesus Christ, than has yet existed? Can great truths, after having been once developed, die? Is not the human soul opening itself more and more to the divine perfection and beauty of Christ's character? And who can foretell what this mighty agency is to accomplish in the world? The present day is a day of distrust, complaint, and anxious forebodings. On every side voices of fear and despondency reach us. Let us respond to them, with a voice of faith and hope. Let us not shut our eyes ungratefully on the good already wrought in our times; and seeing in this the pledge of higher blessings, let us arm ourselves with manly resolution to do or suffer, each in his own sphere, whatever may serve to prepare the way for a holier and happier age. It may be, as some believe, that this age is to be preceded by fearful judgments, by "days of vengeance," by purifying fire; but the triumphs of Christianity, however deferred, are not the less surely announced by what it has already achieved.

From the Emancipator.

THE PIOUS SLAVE SAILOR.

The Advocate of Moral Reform, for August 15th, 1842, contains a report from the Sailors' Missionary, in New-York, in which is a very interesting account of a pious colored seaman. After describing his conversion, and the mental distress that preceded it, the writer proceeds:—

"I asked how he overcame sin, or rather, if he did not find himself still falling into sin and disobedience. He said, 'When temptation comes in, wicked thoughts, or anything else, I get rid of them by looking up to my blessed Master.' I asked if he was a praying man now. He said, 'I began to pray when I first began to feel bad, but then I was ashamed to have anybody know it; and after I had been to pray, if I would meet any one, I would turn away, and not look them in the face; but now I can afford to pray, I am not ashamed of my Lord.' 'And where do you pray?' I inquired. He replied, 'I pray anywheres. Sometimes I go and lean over the rail, but generally go down there"—pointing to the scuttle in the cabin floor. He said the captain was very kind to him, though he was a 'rank down sinner,' and none on board were religious.

During our conversation, the mate came into the cabin, but he went on with his narrative, not being at all embarrassed by his presence. It is delightful to witness the effects of grace, in cases like the above. I asked him if he had ever been a slave. He replied, that he had always been one, and was still—that his master was very kind to him, &c. I wanted to know, if he was a slave, how it came that he was a sailor, roving about over the land. He said that he had been following the sea for twenty-one years—that he hired his time of his master, paying him one hundred and twenty dollars a year for his time, supporting himself. When he first commenced going to sea he could not pay his master so much, but I understood him to say that for fifteen years he had paid his master one hundred and twenty dollars per annum for the use of his own powers and person; making, in the fifteen years, including interest, more than two thousand dollars which this poor fellow has paid for himself. If he should live and labor for his master at the same ratio, for fifteen years to come, with the interest, together with the amount already paid, it would exceed seven thousand dollars. Soon he will go up on high, to be no longer a slave, but 'a king and a priest unto God.'"

The Seamen's Friend Society has made the most praiseworthy and successful efforts to preserve sailors from being unjustly taxed a dollar a voyage for the New-York quarantine, but we question whether they care enough about such extortion as this, even to allow it to be mentioned in the Magazine. Their noble "Sailors' Home" is intended to preserve seamen from the land-sharks of the North, but what means do they employ to rescue them from the human hyenas of the South? Here is a *white* republican that plunders poor Jack of $120 a year, regularly, for 15 years together, and yet the Sailors' Magazine would not name it—why? For fear some brother robber should take offense, and withhold his contributions to the society's treasury. Mind the main chance.

FIRST OF AUGUST AT OBERLIN.

Perhaps there has never been more interest felt, on any public occasion in this place, than at the celebration, by the colored people, on the first instant. The anniversary of the emancipation of 800,000 persons held in slavery in the British West Indies, must be a more interesting time to the friends of human rights, than the anniversary of American Independence, so long as the principles of the Declaration of that independence are so utterly disregarded by our slaveholding and pro-slavery citizens. And then this was probably the first effort made by any portion of the colored people of Ohio, to show their improvement, and the effect of giving them equal rights. The idea of the celebration originated with, and all the arangements were made and executed by, the colored people; with scarcely a suggestion from others. And, no doubt, we speak the feelings of the very large audience in attendance, when we say that the whole was conceived and executed with excellent judgment and good taste. We heard no expression but that of satisfaction and gratification.

In the morning, a prayer meeting was held, in which there seemed to be a happy carrying out of both parts of the command, "Rejoice with them that do rejoice, and weep with them that weep,"—rejoicing with the emancipated of the West Indies, and sympathizing with the enslaved in the United States. This was the more natural, as many present had been slaves, and are now free. And we wish every cold-hearted, calculating, selfish man, who has so little knowledge of human nature as to say that men *can* be so degraded as to become callous to their own or other's wrongs, could have witnessed their simple, honest, earnest petitions, and expressions for those in bonds. "How can we enjoy our freedom while our fellow-men are in bondage?" was the ruling idea of many of the prayers.

In the afternoon, there was a large public meeting, at which a brother presided with great propriety, whose face is as black as a slaveholder's heart. He was with Lovejoy during his troubles, and at his martyrdom in Alton, and was driven from that city, and lost a comfortable little property for standing by that man. He was the only man who would draw his presses from the wharf to the warehouse, and was one of the few who stood by him to the last.

President Mahan stated that justice to the colored people (as this was their day) demanded that he should bear testimony for them, that their connection with the institution had been a source of pleasure to the officers; that their improvement had been commendable, (and this he need not have said if he had waited till after the exhibitions,) and that they had invariably been the friends of order.

After appropriate introductory services, addresses were delivered by Mr. G. B. Vashon, a colored man, and member of the sophomore class—by Mr. Wm. P. Newman, who had once been a slave, member of the coming freshman class—by Professor Thome, who visited the West Indies to learn the working of emancipation—and by Professor Morgan. The large chapel was crowded to excess, and the interest continued to the close, as was manifested by the earnest attention and moistened eye of many in the congregation. Without any design on the part of the committee of arrangements, the four speakers were representatives of the four classes,—the free colored people, the slaves, the slaveholders, and the free white people.

After the meeting, two hundred and fifty persons sat down to a plain, free dinner, provided by the colored people, eighty of whom were at the table. Of these nearly one half had felt the galling chain of slavery. At the table, interesting addresses were made by Professor Walker, and Capt. Turner, the Washingtonian Temperance apostle for the reserve.

All seemed happy. And if any one returned from this first celebration of the colored people, without feeling a stronger interest in their elevation and improvement, and a new determination not to cease his labors for the immediate and universal emancipation of the race, we envy not his head or his heart.—*Oberlin Evangelist.*

RIGHTS OF COLORED PEOPLE—IMPORTANT DECISION.

The following account of one of the most important judicial decisions, in Ohio, relating to the colored people, is taken from the Sandusky Clarion. It will be recollected that one of the judges is a *whig* and one a *democrat*. The decision is a broad one. It asserts the principle that the legislature of Ohio, "have no power to make distinction among citizens of other States who may settle in them." And the principle is asserted in reference to the case of a *colored* citizen of Louisiana, who had emigrated to, and settled in this State. By this decision, all the laws of this State making distinctions on account of color, whether in relation to giving security, to educational privileges, or to testimony, are rendered null and void, so far as they affect any colored citizen of other States who may have emigrated, or may emigrate, to this.

Union T. Chamberlain *vs.* The State of Ohio, on the relation of Jonah Wood.

In Error, Supreme Court, Huron county, August term, 1842, before Judges Lane and Birchard.

Wood instituted a *quitam* action before a justice of the peace, to recover of Chamberlain a penalty of $200 for employing a mulatto person, contrary to the provisions of the statute of this State.

The statute of January 25th, 1807, (Swan's collection, statute 592,) provides that no negro or mulatto person shall be permitted to emigrate into, or settle in this State, unless such person shall, within 20 days, give bond in the sum of $500, with two or more freehold sureties, conditioned for the good behaviour, and support of such person, in case of his or her becoming unable to support him or herself; and that if any resident of this State shall employ, harbor, or conceal, any such person who has not given the required security, he shall, for such offense, forfeit and pay a sum not exceeding $100—one-half to the poor of the township, and one-half to the informer; and shall be also liable for the support of such person, if he or she should afterward become chargeable.

The justice gave judgment against Chamberlain for $50 and costs. The defendant appealed to the common pleas, in which, to the declaration, setting forth the offense, he, by special plea, recited the 2d section of the 4th article of the Constitution of the United States, which is as follows: "The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States," and averred that the mulatto in question was a citizen of Louisiana, from which State she emigrated and settled in this. To this plea the plaintiff demurred. The common pleas sustained the demurrer, and gave judgment for the plaintiff *one cent* and costs. The cause was removed by writ of error to the supreme court. Chamberlain assigned for error that the court below had *erred* in giving judgment against him.

By the Court.—Without deciding whether or not the provisions of the statute conflict with the constitution of this State, it is clear that the legislature have no power to make distinction among citizens of other States, who may settle in this. The judgment is reversed.

Communications.

LETTER FROM J. N. T. TUCKER.

Sennett, Cayuga county, Sept. 30th, 1842.

At the request of our anti-slavery friends in Port Byron, I beg leave to give you, for publication, a brief account of a meeting held in that place on the 26th and 27th instant.

A very great desire had existed among the friends of the liberty party in Port Byron, to hear the far-famed, eloquent Abby Kelley, and Frederic Douglas; but more especially Abby Kelley; for, notwithstanding her known opposition and outspoken objections to political party abolition, there is an acknowledged consciousness that her efforts, as also the others who are laboring in conjunction with her, are doing a very great amount of service to the cause of the slave in this State.

Previous to the convention, (which was held two days,) a notice was given out that Abby Kelley would lecture in the Presbyterian meeting-house on Sunday evening. But when that evening came, and 500 people from all parts of the town turned out to hear her, it was ascertained that the *house* had become so *holy* and *sanctified* through the day, under the labors of a pro-slavery priest, and sect, that she was refused the use of the "sacred desk." So off we all flocked to the school-house recently built and occupied by our friend W. O. Duvall—but half of the ladies could not get into it, and as the evening was cool and damp, it was deemed imprudent to stand in the open air. The Baptist meeting-house was guarded, too, by the faithful genius of slavery, and no admittance could be obtained there. I went into that house in the morning, and after the preaching was ended, asked permission to say a few words. I commented a moment upon the text, which the elder had used, ("Finally, brethren, farewell, be perfect—be of good comfort—live in peace," &c.) in preaching a farewell sermon. I added a word of exhortation, in which I sought to show the propriety of using Paul's directory in *all* things, as well as in a few; and as an instance, I quoted the following—"Remember those in bonds as being bound with them." No sooner had I uttered *these* words, than out rushed a dozen or two "pious men and women." The deacon called out to me to stop; saying I had "disturbed the meeting"—and the alarmed minister apologized, by saying to the audience: "he was *not aware of what I was going to say, or he should not have given permission.*" I assured him I meant no harm; and as the church did not seem to like the teaching of Paul, I would desist. But the fire was not so easily put down. It set the community in a blaze. Two of the most influential members have left the church.

Application was then made to the host of the National Hotel, for the use of his spacious hall, which was cheerfully granted. The room was not sufficiently large to accommodate all who came; and a hundred or more went away, murmuring at the hard fare of a pro-slavery, sectarian dynasty. I stood by the side of an infidel (so called) who is a friend of the slave, and heard him remark to a neighbor, that it was "quite strange to him, that the *Christian* houses could not be opened to the cry of the perishing heathen in America, while so much was said in those houses about saving the heathen *abroad.*" So I thought.

Our meeting had a good effect. Abby Kelley spoke in a most felicitous manner, and drew out a full house in the evening of the next day. The spirit of the fathers, however, had descended so fully into the sons, that a continual hissing and murmuring was kept up by them, whenever the voice of freedom fell upon their servile ears.

On Tuesday, by the kind invitation of our friend Duvall, we spent the afternoon at his house, situated on a beautiful spot on the bank of the Seneca river. Abby Kelley, Miss Hathaway, J. A. Collins, J. C. Hathaway, N. Marble, A. Green, and myself, were in the company. We were invited to take a short excursion upon the river. Duvall, Collins, Hathaway and myself, accepted the invitation, and should, no doubt have enjoyed ourselves well, but for an incident that occurred through the agency of Friend J. C. Hathaway. Not being accustomed to canoe travelling, and not aware of the necessity of maintaining a degree of physical gravity, an unintentional motion of his body tipped over the canoe in which we were seated, and precipitated us all into the river; much to our discomfiture, but not to our injury.

The pro-slavery dignitaries at Port Byron, at the time of raising the house, on Duvall farm, named it the "Estate of New Hayti," in ridicule of his abolitionism, and because all his hired hands, (four in number,) consisting of two men and their wives, are colored persons, and are treated in all respects as equals. This is demonstrating to the world the fact of our impartial regard for the colored people, in a manner adapted to awaken the respect of all candid men. Would that *all* abolitionists were so faithful to the proscribed and injured, as to be thus "known and read of all men."

It is truly gratifying to witness the feeling of interest, in most places existing in relation to the movements of the American Society, since the labors of J. A. Collins, Abby Kelley, and others, commenced in this State. A very large number of persons has generally attended the meetings, and a great amount of misapprehension and prejudice has been removed from the minds of the people, especially, the friends of liberty party, during the discussions. The remark has frequently been made to me by liberty party men in this county, "I do not find so much difference as I had supposed there was, between the views of the American Society and the real friends of the cause in the liberty party." The reasons, to my mind, appears obviously these. 1. In consequence of the bitter opposition of sects to Garrison, and those who treat Church and State equally, (when either are found in the way of abolition,) many persons have been led into the opinion that the opponents of political party abolition, were also opposed to carrying the cause to the polls, *at all.* The peculiar movements of the liberty party, their manner of speaking of the American Society, has contributed, in a great degree, to create this misapprehension and prejudice. But now, when a fair hearing is heard in the premises, from enlightened advocates of our policy, the public mind is very differently affected.

2. There are a great many persons in the liberty party, whose sympathies are more fully with the American Society, than with the party; but because of their desire to *vote,* they have thrown themselves into the political ranks, without carrying with them any of the hatred of the society and "Garrisonism," &c. &c. which designing men have entertained in their own bosoms, and sought to diffuse among others, in Massachusetts, and New-York. Now, this is clearly true in Port Byron, and other parts of this county. We all meet in the spirit of tolerance, and exert our united energies to abolitionize the people both *in* the Church and *out* of it.

3. Another reason, is, a very great amount of light was thrown upon the minds of the abolitionists, by the plain dealing of Green, Goodell, Smith, Stanton, and others, in former days, when political liberty party had no existence, and when it was not the interest of abolition to court the favor of the sects, at all. The benefit of that light is now seen in saving a great many abolitionists from being deceived by the false pretensions of those who profess to be the friends of the slave, because they are willing to join the third party, and *vote* against slavery; while, at the same time, they are unwilling anything should be done to convict pro-slavery *sects* of their deep guilt, in the countenance they are giving to oppression, in their denominational capacity and influence. Many of the liberty party men of this State are faithful reprovers of pro-slavery, sectarian religionists. With this class, we are on terms of friendly co-operation, because they are comparatively consistent. Others, there are, who are so much more attached to their *sects* than to the cause of *freedom,* that whenever we attack the "bulwark of slavery," the thunder of truth is too loud in their own ears for their comfort; and they cry out for *fear*"—lest we "injure the cause of third party." I was quite amused at Auburn, the other day, when our free-minded friend, W. O. Duvall proposed to the liberty party, to co-operate with me in lecturing in this county. Some warm friends of the party objected, because, they thought my "opposition to *pro-slavery churches* would injure the third party." And H———, of Auburn, labored to show that I was "*just as bad as Garrison.*" &c. A prominent member of the party assured me, after he returned home from the meeting, that he saw there the same spirit and measures that are adopted by other political parties; against which principles and measures a great deal *used* to be said by liberty party *leaders* in *old* anti-slavery times.

God and Truth will yet triumph.

J. N. T. TUCKER.

WINDHAM COUNTY, (Ct.) A. S. SOCIETY.

This society met at Brooklyn, according to the adjournment, on Tuesday, the 4th of October. The president being absent, Abel Ross, of Chaplin, was called to the chair. Prayer was offered by J. R. Guild, of Pomfret. J. R. Guild, Rev. Mr. Coe, Perrin Scarborough, and Dr. James B. Whitcomb, were appointed a committee to report business for the meeting.

During the absence of the committee, it was voted that all persons present be invited to participate in the discussions of this meeting. James Monroe desired the president to call for reports from the various towns adjoining, in regard to the progress of the cause. Mr. Charles Dean, from Norwich, made some observations, touching the state of anti-slavery in that place. James Monroe made some remarks in regard to the general aspect of the cause, and our duty in relation to it; and was followed by other gentlemen with observations of a similar character. The business committee reported the following resolution:

Resolved, That when we observe the injurious and awful influence of *American chattel slavery* upon the moral and political strength of the nation, we can but admire the good taste and judgment of its chivalrous supporters, in claiming for it the appellation of the "*peculiar* institution:"

The society adjourned to meet again at 12 1-2 o'clock.

Afternoon.—Judge Griffin, of Hampton, in the chair. Prayer by Mr. Dean, of Norwich. The resolution reported in the morning was laid upon the table, and Joseph C. Hathaway, of Farmington, N. Y. introduced the following:

Resolved, That we earnestly request the Executive Committee of the American Anti-Slavery Society to call a State convention, for the State of Connecticut, to be held at Hampton, (Windham county,) commencing on Tuesday, the 2d of November, at 10 o'clock A. M. and we hereby pledge ourselves to use our utmost endeavors to procure a large attendance.

This was discussed by J. C. Hathaway, Rev. Mr. Coe, Charles Dean, of Norwich, J. Monroe, J. Clarke, of Hampton, Philip Pearl, Abel Ross, Judge Griffin, and others, in an animating and interesting manner, and unanimously passed.

Voted, That when we adjourn we adjourn to meet at Hampton, on the first day of November.

The resolution laid upon the table was now taken up, and discussed at length by J. C. Hathaway, and James Monroe, and adopted. The committee then reported the following:

Resolved, That as the American church is the bulwark of slavery, and enemy of freedom, and that this is her true character, every Christian abolitionist is bound to withhold his Christian fellowship from said church while she holds her present position.

Discussed by J. C. Hathaway, William Coe, Sophia Little, of Newport, and others; after which it was referred for future consideration.

The society then adjourned, to meet at Hampton on Tuesday, the 1st of November, at 10 o'clock, A. M.

EDWIN SCARBOROUGH, *Secretary.*

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCT. 13, 1842.

THE TARIFF.

The constant efforts of the slaveholders to prevent a uniform rule of taxation, or to evade its effect, have always been a source of great difficulty in this government. By the articles of confederation, the States were to be taxed according to the value of land, belonging to private owners, within their respective limits. This was uniform and equal; but the slaveholders were discontented and restless under its operation. After a few years, an act was passed by the Continental Congress, establishing a new rule; viz: that the national taxes should be levied in proportion to population; which was to be determined "by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, *three-fifths of all other persons.*" This act, not having received the ratification of all the States, never became a law. But this "three-fifths" principle was afterwards taken and introduced into the Constitution; not only as a rule of *taxation,* for which it was *intended,* but also as a rule of the representation of *property,* for which it was *never intended.* The perpetual, and too successful aim of the South to obtain power and influence on the one hand, and exemptions on the other, on account of these *fractions of men,* to which she professes to have reduced the full image of their Maker, has occasioned most of the evils which have distracted our country, corrupted its morals, impaired its prosperity, and prevented our example of a republic from being of service to the cause of freedom in other parts of the world.

The ground on which the South claimed the exemption of *two-fifths* of her laborers from taxation, was, that *five* of them did no more work than *three* free laborers. But granting, for the present, that this was true, there were other things to be taken into the account. Their subsistence and clothing cost but *one-fifth* as much as those of free laborers. The South never *told* of this, and our fathers did not know it.

Again, though the slaves work slower than free laborers, they work a great many more hours. They are in the field from daybreak to dark, snatching on the spot a cold and meagre meal, which, as a general thing, answers both for breakfast and dinner. It is well known that when the plantation slaves have reached their huts after dark, they are employed a considerable portion of the dead hours of night, at the handmills and the fire, preparing the Indian cake for their supper, and for the cold bite of the following day; which is to serve till supper comes again. Some will say, as they are in the habit of doing, in regard to all facts of this nature, that here is exaggeration. There is not the slightest. The result of the testimony concerning slave work in the field, exclusive of evening work at certain seasons, is strictly as I have stated; i. e. the average is *sixteen* hours a day. On the sugar plantations, during the *manufacturing* season, it is from *eighteen* to *twenty.*

On this point, we are not left entirely to the evidence which can be gleaned concerning the practice of the plantations, where the management and operations are prudently shrouded in darkness. One State, and only one, has pretended to limit, by law, the hours of slave labor. It is scarcely necessary to repeat what Mr. Canning, twenty years ago, laid down as an axiom in legislation; viz: that laws in favor of the slaves, when left to slaveholders for their execution, are a nullity. If this was true of the British West Indies, where the complaints and the evidence of slaves were received, much more must it be so, where the slave is not permitted to utter a syllable in any capacity, before a legal tribunal, concerning his own wrongs.

But what *is* this limitation to which we have referred? It is that the slave shall not be worked *over* fifteen hours a day. If the law *authorizes* such an enormity, what must be the *abuse* which the law is intended to *remedy?* The presumption is, that this law is wholly inoperative, in the State which enacted it. But in thirteen other slave States and territories, no such law exists; and the abuse, whatever it may be, is without a shadow of restraint; except that two States have prohibited the working of slaves on Sunday, and another has prescribed the time which shall be allowed them for their breakfast and dinner.

The slaves, then, while by the rule of the Constitution their owners are to be taxed for them two-fifths *less* than free laborers are taxed, work at least two-fifths *more* hours in a day, than free laborers.

The amount of the produce of slave labor furnishes another criterion by which to judge of the fairness of this rule. On this point, I have been much surprised by facts disclosed in the last census. For example, I find that the annual produce of *Indian corn* in the United States is as follows:

	Bushels.
Slave States,	251,382,061
Free States,	175,600,689
Excess in slave States,	75,781,372

There are other articles of farm produce, which show a large excess in favor of the free States. The following table exhibits the principal, and in fact *all* the important ones:

Wheat.	Bushels.
Free States,	59,033,015
Slave States,	32,609,922
Excess in favor of free States,	26,423,093
Rye.	
Free States,	14,709,431
Slave States,	4,524,043
Excess in favor of free States,	10,185,388
Oats.	
Free States,	89,737,172
Slave States,	40,870,451
Excess in favor of free States,	48,866,721
Potatoes.	
Free States,	92,598,108
Slave States,	20,585,511
Excess in favor of free States,	72,012,597
Hay.	Tons.
Free States,	11,943,406
Slave States,	861,299
Excess in favor of free States,	11,082,107

It appears that the largest excess in favor of the free States is of potatoes; the quantity in the slave States being little more than one-fifth as much; though their whole population is more than three-fifths as much as ours. *The potato is a luxury, which the slave is not allowed to have.* How perfectly does this statistical result accord with innumerable tales, which I have heard from runaway and other slaves, how they were "cut all to pieces, and how some were shot dead, for *grabbling** a hill of potatoes.

Now, Indian corn is the crop, which imposes the heaviest labor of all our northern crops. It is the main crop, both in regard to the extent to which it is cultivated, and the labor it demands. In the slave States, it is decidedly subordinate, and merely subsidiary to cotton, sugar, rice, and tobacco. The following table shows the annual production in the United States of these articles:

Cotton.	Pounds.
Slave States,	577,812,077
Free States,	196,396
Sugar.	
Slave States,	93,529,372
Free States,	32,634,272
Rice.	
Slave States,	88,952,968
Free States,	593
Tobacco.	
Slave States,	229,385,286
Free States,	10,791,832

I do not say that the whole of these immense masses of produce are raised by slave labor; but I do not doubt that three-fourths of it is so raised. The plantation produce is all theirs, and probably more than half of the farm produce. It must be so, since agricultural labor in all the slave States is esteemed disgraceful. Some years ago, a representative in Congress from Massachusetts, inquired how the four millions of whites in the slave States were *employed.* To this query, no answer has ever been given.

Upon the whole, I think it correct to conclude that the slaves do more work, and produce more wealth, than any equal number of agricultural laborers in the United States; and that therefore the constitutional rule of taxation, for this reason, as well as on account of the inferior cost of their subsistence and clothing, is wholly unfounded and unjust.

How great must be the extravagance and dissipation of a people, who annually exhaust such vast resources, and in addition have absorbed nearly the entire capital of the United States, and a further capital of $200,000,000, which they owe the people of the free States, and in all probability will never repay. It is in the idleness, luxury, and prodigality of masters, that the bad economy of slave labor consists.

This view of the *time* (I say nothing of the *intensity*) of slave labor will fully explain the deficit of produce for exportation in the British West Indies, since emancipation. No man, who had much knowledge of the slave system, expected the freed men would work as many hours as they did in slavery. They *ought* not; and if they had the disposition to do so, they should be restrained by law. It is neither the duty nor the right of a man to destroy his health by excessive and unreasonable labor; and thus to commit suicide, as avaricious slave owners commit murder.

The superintendant of the free negroes of Trinidad, called American refugees, being a portion of the slaves who escaped from their American masters to the British army, during the revolution, gave evidence to the British Parliament, twenty years ago, as follows: "I do not think that sugar estates could be carried on entirely by free labor, in the manner the work is done at present, making large quantities of sugar in a given time, in many instances working *eighteen hours* out of twenty-four; which constant labor the free settler will not submit to." I think every humane reader will agree with me, that they would be as stupid as their detractors are fond of representing them, if they *would* submit to it.

There is another argument as to the amount of slave labor, and the injustice of the rule of taxation, more grave and decisive than the preceding. It is derived from the tables of population. There are more slave infants born, in proportion to the whole population, than there are white infants. This is owing to the activity of the American slave trade, and of *the business of breeding for that trade.* Nevertheless, the slave population does not increase so fast, by one per cent. per annum, as the free colored and white. The deficiency amounts, in ten years, to 300,000, who are prematurely worn out and killed by excessive labor. There is no doubt that sudden violence, cruel punishments, and scanty and unsuitable food, co-operate to produce this awful destruction of human life; but overtasking is the principal cause. It was so in the British West Indies; it was so in St. Domingo, both in respect to native and negro slaves; it is so now in the island of Cuba; and will ever be so, where vast quantities of produce are raised by slave labor for exportation. The stimulus of avarice is in that case too powerful to be resisted by men unrestrained in the indulgence of that stern and reckless passion.—D. L. C.

* Grabbling consists in taking the potatoes, and leaving the vines undisturbed.

LETTERS FROM NEW-YORK.—No. 39.

In my last letter, I by no means meant to underrate modern improvements in the discipline of prisons, or progressive ameliorations in the criminal code. I rejoice in these things as facts, and still more as prophesy. Strong as my faith is that the time will come when war and prisons will both cease from the face of the earth, I am by no means blind to the great difficulties in the way of those who are honestly striving to make the best of things, as they *are.* Violations of right, continued generation after generation, and interwoven in the whole structure of action and opinion, will continue troublesome and injurious, even for a long time after they are outwardly removed. Legislators and philanthropists may well be puzzled to know what to do with those who have become hardened in crime; meanwhile, the highest wisdom should busy itself with the more important questions, How did those men *become* criminals? Are not social influences largely at fault? If society is the criminal, were it not well to reform society?

It is common to treat the inmates of penitentiaries and prisons as if they were altogether unlike ourselves—as if they belonged to another race; but this indicates superficial thought and feeling. The passions which carried those men to prison exist in your own bosom, and have been gratified, only in a less degree; perchance, if you look inward, with enlightened self-knowledge, you will perceive that there have been periods in your own life when a hair's-breadth further in the wrong would have rendered you amenable to human laws; and that you were timely prevented from moving over that hair's-breadth boundary by outward circumstances, for which you deserve no credit.

If reflections like these make you think lightly of sin, you pervert them to a very bad use. They *should* teach you that every criminal has a human heart, which *can* be reached and softened by the same means that will reach and soften your own. In all, even the most hardened, love lies folded up, perchance buried; and the voice of love calls it forth, and makes it gleam like living coals through ashes. This influence, if applied in season, would assuredly *prevent* the hardness, which it has so much power to soften.

That

imprisoned; perhaps it *made* him "a villain," when the genial influence of Sylvio Pellico might have restored him a blessing to the human family. If these things *are* so, for what a frightful amount of crime are the coercing and repelling influences of society responsible!

Sylvio Pellico relates the following incident, which shows, in a remarkable manner, that the divine spark within the human soul is never quite extinct, though it be encrusted with stone, and rubbish piled over it:

"My new prison was very dismal. It was a miserable chamber, dark and gloomy, with paper instead of glass in the window, and the walls polluted with vile-colored daubings, I dare not say of what. In the places which were not painted, were inscriptions. Many simply told the name and the country of some unhappy man, with the date of the sad day of his arrest. Others added exclamations against false friends, against a mistress, against a judge, &c. In one place was written, 'I bless the prison, since it has made me know the ingratitude of men, my own misery, and the goodness of God.'

"By the side of these humble words, were the most violent and haughty imprecations, by one who called himself an atheist, and who vented his passion against God, as if he had forgotten that he had said there was no God. After a column of such blasphemies, followed another, reviling those mean spirits (so he called them) whom the misfortune of imprisonment made religious.

"I showed this wickedness to one of the keepers, and asked him who had written it. 'I am glad to have found that writing,' said he; 'there are so many of them, and I have so little time to look for them.' And without saying more, he began to erase it with a knife. 'Why do you do that?' said I. 'Because the poor devil who wrote it, being condemned to die for premeditated murder, repented, and sent to beg me to do him this kindness.' 'God pardon him!' exclaimed I. 'What was the murder?' 'Not being able to kill his enemy, he avenged himself by killing his son, the most beautiful boy in the world.'

"I shuddered. Could ferocity go so far? To kill an innocent being—a child!"

Yet this same murderer,—made ferocious by the "code of honor," which early taught him that society deemed it contemptible to forgive an injury,—this same murderer begged the jailer to erase the wicked words he had written! He could not leave the world, with a consciousness of being the means of hardening others, as he had himself been hardened. Here, in the midst of recklessness, revenge, and despair, was a glimmering evidence that the divine spark was not quite extinguished, even in him. Who can tell into what a holy flame of benevolence and self-sacrifice it might have been kindled, had he been surrounded from his cradle by an atmosphere of love? Would that we could learn to be kind—always and everywhere kind! Every jealous thought I cherish, every angry word I utter, every repulsive tone, is helping to build penitentiaries and prisons, and to fill them with those who merely carry the same passions and feelings farther than I do. It is an awful thought; and the more I realize it, the more earnestly do I pray to live in a state of perpetual benediction.

"Lore hath a longing and a power to save the gathered world,
And rescue universal man from the hunting hellhounds of his doings."

I have not been happy since that visit to Blackwell's island. There is something painful, yea, terrific, in feeling myself involved in the great wheel of society, which goes whirling on, crushing thousands at every turn. This relation of the individual to the mass is the sternest and most frightful of all the conflicts between necessity and free will. Yet here, too, conflict *should* be harmony, and *will* be so. Put far away from thy soul all desire of retaliation, all angry thoughts, all disposition to overcome or humiliate an adversary, and be assured thou hast done much to abolish gallows, chains, and prisons, though thou hast never written or spoken a word on the criminal code.

God and good angels alone know the vast, the incalculable influence, that goes out into the universe of spirit, and thence flows into the universe of matter, from the conquered evil, and the voiceless prayer of one solitary soul. Wouldst thou bring the world unto God? Then live near to Him thyself. If the divine life pervades thee, everything that touches thee will receive the electric spark, though thou mayest be unconscious of being charged therewith. This surely would be the highest, to strive to keep near the holy, not for the sake of our own reward here, or hereafter, but that through love to God we might bless our neighbor. The human soul can perceive this, and yet the beauty of the earth is everywhere defaced with jails and gibbets! Angelic natures can never deride, else were there loud laughter in Heaven at the discord between man's perceptions and his practice.

At Long Island Farms, I found six hundred children, supported by the public. It gives them wholesome food, comfortable clothing, and the common rudiments of education. For this it deserves praise. But the aliment, which the spirit craves, the public has not to give. The young spirit asks for *love*, yearns for love—but its own echo returns to it through empty halls, instead of answer.

The institution is much lauded by visiters, and not without reason; for everything looks clean and comfortable, and the children appear happy. The drawbacks are such as inevitably belong to their situation, as children of the public. The oppressive feeling is, that there are no *mothers* there. Everything moves by machinery; as it always must with masses of children, never subdivided into families. In one place, I saw a stack of small wooden guns, and was informed that the boys were daily drilled to military exercises, as a useful means of forming habits of order, as well as fitting them for the future service of the State. Their infant school evolutions partook of the same drill character; and as for their religion, I was informed that it was "beautiful to see them pray; for at the first tip of the whistle, they all dropped on their knees." Alas, poor childhood, thus doth "Church and State" provide for thee! The State arms thee with wooden guns, to play the future murderer, and the Church teaches thee to pray in platoons, "at the first tip of the whistle." Luckily, they cannot drive the angels from thee; or most assuredly they would do it, *pro bono publico*.

The sleeping rooms were clean as a Shaker's apron. When I saw the long rows of nice little beds, ranged side by side, I inquired whether there was not a merry buzz in the morning. "They are not permitted to speak at all, in the sleeping apartments," replied the superintendent. The answer sent a chill through my heart I acknowledged that in such large establishments the most exact method was necessary, and I knew that the children had abundant opportunity for fun and frolic in the sunshine and the open fields, in the after part of the day. But it is so natural for all young things to crow and sing, when they open their eyes to the morning light, that I could not bear to have the cheerful instinct perpetually repressed.

The hospital for these children is on the neighboring island of Blackwell. This establishment, though clean and well supplied with outward comforts, was the most painful sight I ever witnessed. About one hundred and fifty children were there, mostly orphans, inheriting every variety of disease from vicious and sickly parents. In beds all of a row, or rolling by dozens over clean matting on the floor, the poor little pale, shrivelled, and blinded creatures were waiting for death to come and release them. Here the absence of a mother's love was most agonizing; not even the patience and gentleness of a saint could supply its place; and saints are rarely hired by the public. There was a sort of resignation expressed in the countenances of some of the little ones, which would have been beautiful in maturer years, but in childhood it spoke mournfully of a withered soul. It was pleasant to think that a large proportion of them would soon be received by the angels, who would doubtless let them sing in the morning.

That the law of Love may cheer and bless even *public* establishments, has been proved by the example of the Society of Friends. They formerly had an establishment for their own poor, in the city of Philadelphia, on a plan so simple and so beautiful, that one cannot but mourn to think it has given place to more common and less brotherly modes of relief. A nest of small households enclosed, on three sides, an open space devoted to gardens, in which each had a share. Here each poor family lived in separate rooms, and were assisted by the Society, according to its needs. Sometimes a widow could support herself, with the exception of rent; and in that case, merely rooms were furnished gratis. An aged couple could perhaps subsist very comfortably, if supplied with house and fuel; and the friendly assistance was according to their wants. Some needed entire support; and to such it was ungrudgingly given. These paupers were oftentimes ministers and elders, took the highest seats in the meeting-house, and had as much influence as any in the affairs of the Society. Everything conspired to make them retain undiminished self-respect. The manner in which they evinced this would be considered impudence in the tenants of our modern almshouses. One old lady being supplied with a load of wood at her free lodgings, refused to take it, saying, that it did not suit her; she wanted dry, small wood. "But," remonstrated the man, "I was ordered to bring it here." "I can't help that. Tell 'em the best wood is the best economy; and that I do not want such wood as that." Her orders were obeyed, and the old lady's wishes were gratified. Another one, who took great pride and pleasure in the neatness of her little garden, employed a carpenter to make a trellis for her vines. Some objection was made to paying this bill, it being considered a sheer superfluity. But the old lady maintained that it was necessary for her comfort; and at meetings and all public places, she never failed to rebuke the elders. "Oh *you* profess to do unto others as you would be done by, and you have never paid that carpenter his bill." Worn out by her perseverance, they paid the bill, and she kept her trellis of vines, which probably *was* more necessary to her comfort, than many things *they* would have considered as not superfluous.

The poor of this establishment did not feel like dependents, and were not regarded as a burden. They considered themselves as members of a family, receiving from brethren the assistance they would have gladly bestowed under a reverse of circumstances. This approaches the gospel standard. Since the dawn of Christianity, no class of people have furnished an example so replete with a most wise tenderness, as the Society of Friends, in the days of its purity. Thank God, nothing good or true ever dies. The lifeless form falls from it, and it lives elsewhere.—L. M. C.

GONE HOME.

Our beloved brother, Henry G. Chapman, has "ended his pilgrimage, and begun his life." He passed away, from his residence in Boston, on Monday, the 3d of October, at the age of 38. It has been generally known to the friends of the anti-slavery cause, that he has, for the last two years, been afflicted with pulmonary consumption for the relief of which he has twice sought the more genial clime of Haiti. During this long, anxious period, of alternating hope and fear, his admirable wife devoted herself to him with patience that never wearied, and tenderness without limit. We know her strong and serene character too well, to doubt that she will bear his loss with fortitude; but she will feel it deeply. Of his father, we hardly dare to speak. The tears are gushing, while we think of that kind, bereaved old man. Strengthen him, oh, Father of mercies! strengthen him with the remembrance that his beloved ones stand waiting for him in brightness on the other shore.

The world heard little of Henry G. Chapman, for he was a quiet, reserved man, more earnest to *live* the true life, than to *talk* thereof. Truthful and conscientious in an eminent degree, he would never consent to exchange any counterfeit coin; not even when it was stamped with the signet of fashion or popularity. He was an early and consistent friend of temperance, and gave offense to college companions by the disuse of wine, at a period when almost no one in his rank of life had the courage thus to incur the charge of meanness, for conscience' sake. The same moral heroism, and honesty of purpose, led him to espouse the anti-slavery cause in the days of its greatest persecution. His fashionable friends had gradually cooled off under the manifestation of his temperance principles; but when he sealed notes to them with a kneeling slave, they exclaimed, "This is *too* much;" and forthwith turned their backs upon him. At the time of the "gentlemen's" mob, in 1835, a merchant of Boston threatened to inform Mr. Chapman's southern customers that he was among the foremost fanatics. "I thank you for your friendly intentions," replied he; "but your intimation of loss in business comes too late to be of use to me. One of the first things I did, when I became an abolitionist, was to give up my trade in cotton."

That one circumstance indicates the character of the man. With him, to see the right was to *do* it. In all this progress of enlightened conscience, he was cordially sustained by his venerable father. Though old, he easily parted with the prejudices of education and habit, and though nurtured in the midst of commercial and aristocratic influences, he did not forget that he was the almoner of God. Few know how largely the anti-slavery cause is indebted to him; for he loves to do good in secret. Henry was his only son; the stay and staff of his old age. The life of such a son is the best consolation that can be offered, when he passes out of sight for a season, through the gate of evergreens, which men call Death.

DR. CHANNING.

We mentioned briefly in our last, that William Ellery Channing had gone to his Heavenly Father. The form which once contained him was removed to Boston, to be buried at Mount Auburn, and funeral services performed at the church in Federal street, where he was formerly pastor. True to the simplicity that marked his character, his dying request was, that there might be no unusual parade. The house was crowded to overflowing, to hear the eulogy pronounced by his colleague, Mr. Gannett.

From a Boston correspondent of the New-York Tribune, we learn that "Dr. Channing had enjoyed better health the past summer than usual. He had spent the season amidst the magnificent scenery of the Housatonic, and was on his way home, after a brief sojourn among the Green mountains of Vermont, where exposure to an atmosphere unusually cold, brought on a typhus fever, which his fragile form could not throw off. He died at the ripe age of 62 years; and his end was calm and peaceful as his life was useful and beneficent."

Pure and gentle as his life are the influences he leaves behind him in his writings. Few have done so much to carry the great doctrine of human brotherhood into the hearts of men. Of freedom, in all its manifestations, he was a most eloquent advocate. In all questions connected with the progress of mankind, his loss will not be easily supplied. There are many men bolder and more prompt, but not one whose opinion has such great weight and extensive influence, with all sects and parties. He owed this universal influence to the gentleness and integrity of his character, and to the calm, loving spirit which breathes through his writings. Sectarian prejudice loses its activity, when it finds no image of itself to contend with.

The address at Lennox, from which we give extracts, is decidedly his *best* effort in the anti-slavery cause; and it derives a melancholy interest from being his *last*, in this world.

GEORGE WHITEFIELD.

On the last page is a notice of this celebrated man, and a sermon quoted from him. He never wrote or delivered that sermon; at least, I have the best of reasons for supposing so; for I wrote it myself. Some fourteen years since, I wrote a novel, called "The Rebels," and Whitefield was introduced. I *imagined* him as preaching that sermon; though I do not recollect that I had any other foundation for it than a tradition, which I had heard, of his pointing to a rainbow after a storm, and applying to it the beautiful passage of scripture.

A speech of the celebrated James Otis, of revolutionary fame, is often quoted in school-books, and declaimed at lyceums. James Otis never made that speech. I *imagined* that, also, and introduced it into the Rebels.

I mention these as historical facts, which the curious may like to know; not because they are of any consequence to myself personally. As for Otis's speech, I am now abundantly ashamed of its fierce and warlike tone; for I have now a wider and a wiser faith than patriotism.—L. M. C.

PROGRESS OF THE HUMAN SPECIES.

It is becoming more and more common to include women in the invitations to public festivals of all sorts.—The Mercantile Library Association, of New-York, are to celebrate their anniversary by a dinner, oration, and poem, at Niblo's Garden, on the 10th of November.—Women are to be *included*, and wine *excluded*. With wine, will go cigars; and with wine and cigars will go temptations to vulgar jokes and indecent allusions, which pollute the human soul, and gradually render it alike unworthy and unfit for pure domestic influences. Thus surely does the presence of good always cast out evil.

At the Horticultural Festival in Boston, the old barbarian custom was likewise broken in upon. Women were present, and the following sentiment was given from the chair:

"*The gentleman who first successfully advocated the admission of ladies to public festivals*—In following his example, we acknowledge the good taste which suggested the source of so much enjoyment."

The following significant, and not unsarcastic toast, was likewise offered:

"As the first gardener of Eden, in his solitude, soon discovered that an Eve was wanting—so our horticultural friends, by the *rapid* march of intellect, in *six thousand years*, have arrived at the same conclusion."

These may seem slight incidents to the unreflecting; but they are full of significance and prophesy. The demon of physical force gnashes his teeth and howls at these innovations; for he foresees that condescension will change to equality, and gallantry become respect.—Then farewell to the old monster! Back! Back! to the region whence ye came, like other infernal spirits that flee before the coming light! See ye not a twilight flush coming up over the mountain-tops? The shrubs in the valley are already touched with the roseate glow. Back to thy den, demon of brute force! for thy domain is night, and lo, the morning dawns!

RHODE ISLAND.

We would call attention to the notice of the State anti-slavery meeting, and the Fair which is held at the same time. Rhode Island is a gallant little State, and a brave friend of freedom, her "*white*" constitution to the contrary, notwithstanding. She will be ashamed of *that*, yet. Meantime, there is true and genuine abolition in her borders, and let it come up to the work. We hope all will give a helping hand, to make the meeting and the Fair worthy the renown of the old free-spirited Roger Williams.

THE AMERICAN BOARD OF FOREIGN MISSIONS.

The documents on colonization and anti-slavery, issued at the last meeting, are full of instruction. They are a barometer to measure the weight of the surrounding atmosphere. The only attempt at defense in the report on slavery is a very lame one. They say they have condemned intemperance, licentiousness, &c. because *these* evils "stood directly in the way of the board's accomplishing its object, and were of course legitimate and proper subjects for its animadversion." But against *slavery*, they have not uttered as many words as did Balaam's ass, when *he* saw the angel of the Lord standing in his path. Has *slavery* done nothing to prevent the board "from accomplishing its object"? Are not men imprisoned and hung for teaching slaves to read the Bible? Was not a missionary lately arrested for distributing Bibles among slaves? Would the American Board of Commissioners for Foreign Missions itself *dare* to go to work to evangelize the slaves of the United States, as boldly as they have to evangelize heathen nations?

A DEPARTED BROTHER.

Milo D. Pettibone, Esq. so well known and beloved for his indefatigable efforts in behalf of the slave, died at his residence, in Delaware, on the 12th of September. We extract the following from the Democratic Eagle:

At a meeting of the members of the bar of Delaware county, held at the office of S. Finch, on the morning of the 13th of September, 1842, *L. H. Cowles* in the Chair, and *S. Finch* acting as secretary, the following resolutions were passed:

Resolved, That the bar deeply regret the melancholy event which has deprived the profession here of one of its oldest and most estimable members, and this community, in which he has long lived, of one of its most enterprising and useful citizens.

Resolved, That as a mark of respect for the memory of our departed brother, we will attend his funeral this morning, and wear the usual badge of mourning for thirty days.

Resolved, That the officers of this meeting, in behalf of the bar, communicate to the family of the deceased a copy of these resolutions, with the expression of their sincere sympathy in their bereavement.

Resolved, That the chairman be requested to communicate these proceedings to the court of common pleas and supreme court for insertion in their respective journals.

L. H. COWLES, *Chairman*,
S. FINCH, *Secretary*.

NO GREAT MISTAKE.

The Madisonian says an awkward typographical error occurred in President Tyler's letter, making it read thus:

"Stranger, tell the Lacedemonians that we *lie* in obedience to their laws!"

No uncommon thing, either, for slaveholding, republican statesmen to *lie* in obedience to their laws.

COLONIZATION.—Don't neglect to read the correspondence between R. R. Gurley, and R. M. T. H. It will be a combat between a thresher and an eel.

THE NEW-YORK CONVENTIONS.—Our friend, Wendell Phillips, requests us to announce that it will not be in his power to attend the conventions in New-York, in November, as he had hoped to do.

Anti-Slavery Items.

NELSON HACKETT.—This case has been brought before the Canadian parliament. Mr. Harrison, on behalf of the colonial government, said:

"He had no objection to furnish the whole correspondence. The whole of the proceedings had already gone home, and been submitted to eminent jurists there, and the imperial government had expressed its satisfaction with the proceedings of the executive here. The individual Hackett had been claimed by the governor of Michigan, but as the alledged offense had not been committed in his jurisdiction, he had been subsequently claimed by the governor of Arkansas, on a charge of larceny. That charge had been sustained on the clearest evidence, as well as on the confessions of Hackett himself. He was perfectly satisfied that when the papers would be laid on the table, the course taken by the government would appear justifiable."

This subject has been brought fully before the queen and the British parliament, and will doubtless undergo a most rigid investigation. No measures will be permitted by the British government, which endanger the safety of fugitive slaves seeking shelter under the protection of its laws; of this we feel perfectly secure.

NORTHERN MEN WITH SOUTHERN PRINCIPLES.—Two Hundred Dollars Reward.—Ran away from the subscriber, on Sunday night, the 28th of August, William Turner, about twenty-eight years of age, six feet high, mulatto, remarkably well looking and genteel, grave, low voice, quiet and well behaved.

Also, George Turner, a brother of the above, about twenty-four years of age, five feet eight inches high, same color, thick set, open and intelligent face, both well dressed. William carried off with him a quantity of very genteel clothing.

These slaves were born on the estate of Virgil Maxey, Esq. at West river, Maryland. Their father, Henry Turner, a free man, who resides at West river, sails, from that place to Baltimore, a schooner, which he partly owns.

The above reward will be given for their apprehension, if delivered to the subscriber in Washington city; or half of it for either of them, and all reasonable charges paid. FRANCIS MARKOE, Jr.

This Mr. Francis Markoe was formerly of New-York, where his connections are respectable. He is now a clerk, under Mr. Webster, in the Department of State, and likewise secretary of the National Institute. Does he not feel mean to be thus advertising and offering a reward of one hundred dollars apiece for two such men—"remarkably well looking and genteel," "open and intelligent face," "grave, quiet, and well behaved?" and you undertake to call *such* men, "these *slaves*"—shame! They have proved that they were not made for slaves, by their determination to be free.—*Emancipator*.

RIGHT GROUND.—A correspondent communicates to us from St. Albans, Vt. the following instance of practical church action, in relation to slavery, which, if universally adopted, would have a powerful effect in destroying the system:

"A circumstance occurred a few weeks since in an adjoining town worthy of note, as it indicates the advance of correct principles in our northern churches, respecting the system of slavery. A young gentleman, a member of the church in Swanton, returned a short time since from the South, where he has been engaged some three or four years, since he graduated, in teaching; he requested a letter of dismission and recommendation to a southern church, and his request was not granted. His wife is a member of the church in Pittsford. She requested a letter also, and her request was not granted. The ground of these refusals was, they had become *slaveholders*. When they went South, they soon found, that, to be patronized, they must take the oath of allegiance—purchase a slave—and in this way pledge themselves to support this system of abominations. True, they say they intend to liberate their slaves when they return to the North, if they should be permitted to do so. But if death arrests them under embarrassed circumstances, their slaves must be sold under the hammer, to meet the demand of creditors. This appears to me to be doing "evil, that good may," or may not "come." This is the first instance in which our northern churches in this region, so far as I know, have been tested on this point. The precedent is a good one—let it be followed by all of our northern churches, and the southern churches would feel it, and I should hope, be benefited by it."—*New-York Evangelist*.

ESCAPE OF NEGROES.—It appears from the Quincy papers, that a brisk business is doing in helping away slaves from Missouri to our State, and thence to Canada. The Quincy Herald gives a letter from the postmaster at Monticello, which we suppose is somewhere opposite Adams county, in which it is said—"Three weeks ago a couple were conveyed over—were pursued to no effect. Ten days ago a whole family—man, wife, and three children; they were pursued, but made good their escape. The woman and children belonged to Mr. Eastin, at Tully. Before they are all taken from us, there will be some desperate struggles, and, no doubt, lamentable catastrophes and some tragical scenes." The Herald also gives an account of the capture of one slave, in company with a Dr. Eells, of Adams county.—*Peoria (Ill.) Register*.

SYMPATHY WITH FUGITIVES.—A gentleman in Ashtabula county, Ohio, thus writes to the editor of the Emancipator:

"We have had a great excitement here in consequence of an arrest of a supposed fugitive. It resulted as I have often said it would. A fugitive *cannot* be taken from this county into slavery."

FREE SUFFRAGE CONVENTION.—The State Suffrage Convention of colored men, closed its session at Utica, on the 9th of September. Delegates were in attendance from various parts of the State. The main object of the convention was to devise ways and means for presenting the claims of the negro population to the unqualified elective franchise, to the legislature next winter. That there was much talent manifested in their deliberations, no one who was there can deny. Mr. Garnett, chairman of the committee of the whole, performed his part with an ability which few possess, and with a dignity which still fewer can command. We forget his color in our admiration for his manner.—*Utica Gazette*.

SOUTHERN ALLIES.—The following toast was drank at the 1st of August celebration, in Hingham, Mass.:

"Bloodhounds, figuratively speaking at least, are an integral part of the standing army of the United States. Their efficacy was first tried in the new world by Columbus, in chasing and tearing the naked inhabitants of Jamaica; they are now taught to hunt and tear human black cattle at the South. They are faithful and brave, and form a most appropriate body-guard to the *chivalrous southern gentry*.

AMERICAN JUSTICE.—It would appear from the following paragraph, which we copy from a New Orleans paper of the 31st March, that "the free-born and freedom-loving" citizens of Louisiana, are a peculiarly sensitive race of bipids:—

Insulting a White Person.—Anne Diggs, free woman of color, was yesterday found guilty of insulting Mr. De Pas.

In all such cases as this, Judge Canonge, very properly, punishes the offending party as rigorously as the law permits.

According to the late Charles Mathews, every man in the land of liberty "has a right to wallop his nigger." What presumption, then, in the black Anne Diggs, *free* woman though she be, to insult, even by a look, the white Mr. De Pas! Judge Canonge is "a most righteous judge—a very Daniel come to judgment," and seems to have a very pretty notion of justice and equity.—*Dublin Register, Ireland*.

SLAVERY AND THE CHURCH.—A preacher in the denomination of disciples or Campbellites, in Ohio, has been notified to appear before the church authorities, and answer to the charge of having publicly taught the following heresies:

"1st. That slavery is a sin.

2d. That those who hold men in bondage as slaves are sinners.

3d. That slaveholders are not worthy of the name of Christian.

4th. That those who hold slaves are hypocrites and oppressors."

Married,

On Fifth-day, the 8th of 9th month, at the house of Joseph Lundy, pursuant to Friends' discipline, DANIEL WOOLSTON, of Mount Holly, to ABIGAIL LUNDY, of Rancocas, sister of the late Benjamin Lundy, all of Burlington county, N. J.

The entertainment was conducted on abolition and temperance principles. Not a drop of alcohol, or a particle of the produce of slavery, entered into the refreshments used on the occasion.

THE ONE HUNDRED DOLLAR PLAN.

The following Resolution was unanimously passed at the late Annual Meeting:

Resolved, That a "ONE HUNDRED DOLLAR" Subscription List be commenced, and that Individuals, Parties, Societies, and Towns, be earnestly requested to be parties thereto.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgement of these ONE HUNDRED DOLLAR RECEIPTS, distinct from the Treasurer's usual account.

Amount previously acknowledged, $5,700

TREASURER'S RECEIPTS

For the week ending 10th mo. (October) 11th.

Received for the Standard.—The following persons each paid $2: David Irish, Quaker-hill, Duchess county, N. Y.; Julia Wilbur, East Rush, Monroe county, N. Y.; G. W. Kent, Pawtucket, R. I.; Seth Spaulding, S. Killingly, Ct.; William M. Johnson, Centre Killingly, Ct.; A. T. Collins, New-York; J. R. Guild, Pomfret, Ct.; Rufus Kennedy, Plainfield, Ct.; Andrew Cutler, Central Village; Peter Macy, Nantucket; Mrs. L. G. Jarvis, Derry, N. H.; Nancy Babcock, Berlin, Mass.; Rhoda Ford, and Isaac M. Wilder, Hanover, Mass.; Joseph G. Wright, Deans Corners, N. Y.

Josiah Fox, Colerain, Belmont county, Ohio, $4; Barak Bragdon, Bradford, Mass. $1; A. J. Huntress, do. $1; Wilson S. Thorn, Esq. Youngstown, Ohio, $3; Thomas Jernegan, South Bend, Ia. $1; West Killingly, bundle, 83 cts.; Emily Kennedy, Plainfield, Ct. 35 cts.; Abington, bundle, $3 42; Henry Collins, Smyrna, N. Y. $1; Thomas Kingsworth, Palmyra, N. Y. $1; Oliver Durfee, do. $1; George Brown, do. $1.

Donations.—Samuel Baxter, Abington, Ct. 50 cts.; A friend, for S. Allen, 50 cts.; A boy at Abington, pledge at the annual meeting, $3; Newton Clark, Hampton, Ct. $1; H. D. Clark, do. 50 cts.; Festus Burnham, do. $1; Philip Pearl, do. $1; Anspar & Brown, Killingly, Ct. $1; A friend in Dedham, Mass. per H. W. Williams, $15.

ISAAC T. HOPPER, *Treas'r*.

GENERAL INTELLIGENCE.

Foreign Items.

Important from Texas!—The New Orleans Bulletin announces that San Antonio was completely surprised on the 11th ult. by thirteen hundred Mexicans, under Gen. Wall. Fifty-three of the principal citizens taken. The proclamation of the president, headed "The enemy again," orders the marching forthwith of the militia of Brazoria, Austin, Fort Bend, Colorado, Victoria, Gonzales, Jackson, and Matagorda counties against San Antonio; and the counties of the upper Brasos and Colorado to march to Austin, and the citizens of the other counties to hold themselves in instant readiness. The orders of the executive are direct, that in the event of the evacuation of San Antonio by the Mexicans, they are to be pursued beyond the Rio Grande, and chastised as "their audacity deserves." In the event of a formal invasion, the western counties are to hold them in check, until the rest of the republic can rally to the rescue.

When San Antonio was taken, the circuit court was in session, and the judge and officers of the court were made prisoners.

It is further stated, that Campeachy had acceded to the political and other Mexican demands made upon her, and would, for the present at least, compose an integral part of the government. If all this news be true, it puts a different and very dangerous aspect upon Texas affairs, and would lead people to believe that Santa Anna, strengthened on all sides, and ambitious in the extreme, will indeed give the Texans considerable trouble.

The president of Texas has revoked the blockade of Mexico, in order to allow a more favorable opportunity for the mediation of England and the United States.

According to the New Orleans papers, the misunderstanding between Mexico and the United States has been satisfactorily arranged "by the high and manly tone assumed by Gen. Thompson, on all occasions, aided somewhat by an apprehension on the part of Santa Anna, that an American fleet might make its appearance off Vera Cruz."

There has been a terrible equinoctial storm at Galveston, which drove the waters of the bay into the streets of the city. In the dead hour of the night, many families were compelled to flee from their falling houses, and seek shelter with their neighbors, after wading through a raging surf propelled by a hurricane. The loss of property is estimated at $50,000.

England.—Victoria and Prince Albert have returned to Windsor castle, highly delighted with their Highland tour. It is said her majesty has announced the intention of making an annual visit to Scotland, "not merely for personal gratification, but for the health of her children." This may be a little too often, even for Scotch loyalty; for royal visits are expensive things.

General Duff Green, who has been some time in London, has nearly brought to a successful issue negotiations for establishing a system of barter between some first-rate commercial houses there, and an establishment to be formed at Cairo, in the west. Vessels are to go direct from London to Cairo, freighted with British manufactured goods, and to return with American produce. There are to be no money transactions whatever.

General Items.

Gen. Cass.—This gentleman has resigned his situation in France, and is about to return to the United States.

Riots.—Philadelphia seems to be distinguished for these scenes of late. Last week there was a disgraceful collision at a political meeting in Kensington. The correspondent of the Journal of Commerce says "It was more remarkable, for the previous respectability of the parties participating in it, than for any serious personal consequences. Several persons holding office under the State, county and district authorities, were conspicuous in the outrage. This is but following in the footsteps of that court and grand jury which *joined* the mob in tearing down "Temperance Hall," belonging to the blacks.

The same night there was a fire, and the fire companies had a fight, striving to demolish each others' engines.

Indictments.—The grand jury of Westchester county, have found nearly thirty bills of indictment for manslaughter in the first degree, against persons concerned in the disgraceful fight between M'Coy and Lilly.

James Watson Webb has been indicted by the grand jury of New-York, for his duel with T. F. Marshall. He is held to bail in the sum of $5,000.

The Cotton Crop in Louisiana.—The St. Martinsville *Creole* says, that the incessant rains have caused immense loss to the planters, the picking having been arrested, and the cotton on the plant, of course, entirely destroyed. A change of weather and a long dry spell, can alone save our cotton planters this year, from total ruin. The Louisiana *Chronicle*, and Red River *Republican*, hold similar language.

Georgia Flour.—According to a paragraph in the Macon Telegraph, the manufacture of flour, of Georgia wheat, for home consumption, is greatly on the increase. It is asserted that, "within a few years past, an immense sum has been invested in the erection of flour mills." The quality of the wheat, it is also said, is equal to any produced elsewhere.

Prediction.—A prophet of Bristol, Md. predicts that next winter is to be the most severe one, experienced for many years. He says he has always observed, that when onions have thin skins, it is an infallible sign that a mild winter will follow; and should they have thick skins, prepare for a screaming cold winter. This year, he says, the onions have five or six thick skins—so, we say, look out! Every man will have five or six coats to his back.

Trampled to Death.—The Pittsburgh Sun states, that as the steamboats Cleveland and Michigan were descending the Ohio to Beaver, a drove of 250 cattle took fright from the noise of the steamboats, turned their heads in a different direction from that in which they were being driven, rushed against their drivers, unhorsed them, and trampled over them, injuring one of them so severely that he died shortly after. The cattle, perfectly maddened, rushed down the road, to the imminent danger of all who happened to be in it.

Spinning.—Mrs. Joseph Ingalls, of Keene, N. H. spun the other day, on a common wheel, 120 knots of woolen yarn in twelve hours, and reeled it on a hand reel, and finished off the day's labor with various other housework. Beat this who can, ladies young or old.—*Keene Repub.*

NOTICES.

TO THE ABOLITIONISTS OF WINDHAM Co. Ct.

Dear Friends:—A county convention will be held at Hampton, commencing on Tuesday, November 1, at 10 o'clock, A. M. Charles C. Burleigh, James Monroe, and other distinguished advocates of humanity will be present.

Business of great importance will come before the meeting; and among other things, arrangements will be made to hold a great STATE CONVENTION some time next month, at which several eloquent and devoted friends of the rights of man from other States will be present.

Let there be a general rally of the tried and true-hearted. Other States are moving forward rapidly in the cause of Freedom, and will Connecticut remain behind? Friends, what say you?

Yesterday, I attended a county meeting at Brooklyn, and was truly rejoiced to meet with the warm-hearted anti-slavery friends, who were there assembled. The meeting was an interesting one, and a spirit was manifested to prosecute with renewed energy, and a re-dedication of heart, the great work of lifting up their brethren and sisters from the deep pit of slavery, into which they have been wickedly thrown.

Sophia L. Little was present, and opened her mouth for the dumb, most emphatically and effectually. If we had a few more such women in Connecticut, I trust the public sentiment of that State would be speedily regenerated. J. C. HATHAWAY.

RHODE ISLAND STATE A. S. SOCIETY.

The seventh annual meeting of the Rhode Island State Anti-Slavery Society will be holden at Providence, commencing on Wednesday, Nov. 16th, at 10 o'clock, A. M. It is hoped there will be a full attendance of abolitionists from all parts of the State. Several friends from abroad are expected to be with us, and the meeting will doubtless be one of much interest.

GEO. L. CLARKE, *Cor. Sec.*

N. B. The attention of abolitionists is particularly called to the notice which follows, of the *Ladies' Fair*, to be held at the time of the annual meeting.

The anti-slavery women of Providence, who are engaged in preparations for the State Fair, would take this occasion to remind the country friends, that the sale will take place at the time of the annual meeting. They are affectionately invited to participate in the labors and enjoyments of the occasion, and to accept the assurance that they will be cordially welcomed to our hospitality during the anniversary week. Those who are to furnish tables, are requested to be in the city on *Tuesday*, and to stop at FRANKLIN HALL, where the sale will be held, and where they will find friends in readiness to receive them. It is desirable that a plentiful refreshment table should be provided, and we look to our country friends for whatever offerings they may be pleased to bestow, in the form of fruits, vegetables, meats, &c. Articles of this description may be left at the anti-slavery rooms, 14 1-2 Westminster street, at any time previous to the meeting.

An adjourned meeting of the Union Free Produce Society, will be held in Oxford (Friends) meeting-house, on First-day, 23d inst. at 2 o'clock, P. M. Those friendly and unfriendly to the cause, are respectfully invited to attend. BENJAMIN KENT, *Rec. Sec.*

The stated meeting of the managers of the above society will be held the 4th First-days, in the 11th and 5th months, at 2 o'clock. P. M.

TAKE NOTICE!

County Conventions of the abolitionists in Western New-York will be held in the following places, on and after the 12th of August; to commence at 10 o'clock, A. M.

Oswego county, Pulaski, Oct. 14, Friday. Hudson, &c. to be present.

Madison county, Cazenovia, Oct. 18, Tuesday. Tucker, &c. to be present.

Oneida county, Rome, Oct. 21, Friday. Hudson, &c. to be present.

Otsego county, Cooperstown, Oct. 25, Tuesday. Tucker, &c. to be present.

——— county, ———, Oct. 28, Friday. Hudson, Tucker, Kelley, Douglas, Ferris, Smith, Bostwick, and Weed.

E. D. Hudson, Jacob Ferris, and —— Weed, will lecture in the upper tier of counties, preparatory to the conventions; and J. N. T. Tucker, —— Smith, and N. Bostwick, will lecture in the lower tier of counties, preparatory to the conventions. Abby Kelley and Frederic Douglas will lecture in the places of holding the conventions, preparatory to their being held, and will attend the conventions in both tier of counties.

Letters and papers may be directed to the places where each set of agents will be present at the conventions.

*** J. N. T. Tucker will labor for some time in the anti-slavery cause, in the counties of Cayuga, and Oswego. His post office address is Sennet, Cayuga co. N. Y.

COLERAIN SOCIETY.

The fifth annual meeting of the Colerain Anti-Slavery Society will be held in Oxford (Friends) meeting-house, on Seventh-day, the 15th of 10th month, at 2 o'clock, P. M. the attendance of members is particularly requested, as business of importance will come before the society. The public are respectfully invited to attend, 10th mo. 6th, 1842. BENJAMIN KENT, *Rec. Sec.*

N. B. The managers of the society meet at 1 o'clock on the same day; they will please be punctual. B. K.

NOTICE.

C. C. Burleigh will lecture on the subject of slavery, at the following places:

Chester County.

14th, Sixth-day, East Fallowfield, 2 oclock, afternoon.
15th, Seventh-day, Taggs' Manor meeting-house*, at 2 o'clock in the afternoon.
16th, First-day, Bart, at 2 o'clock in the afternoon, in Friends' meeting-house.
17th, Second-day, Lampeter, 2 o'clock, afternoon, do.
18th, Third-day, Sadsbury, 2 o'clock, afternoon, do.
19th, Fourth-day, Downingtown, 2 o'clock, afternoon.

Persons in the different places named are expected to take particular pains to spread information of these meetings far and wide; and where there is but one meeting a day appointed, to make arrangements for others the same evening and following morning, *if they think best*. Arrangements are being made for meetings in Uwchlan, West Nantmeal, Goodwill, and other places, which will be announced in due time.

That there may be no countermanding notices, let it be understood that there will be no changes made in the places of meeting, without notice from the undersigned.

By order of the committee.

E. M. DAVIS.

*The reader will observe that the meeting appointed for the 15th of next month, Seventh-day, West Grove, will be held at "Taggs' Manor meeting-house."

ANTI-SLAVERY CONVENTIONS IN OHIO.

The Ohio American Anti-Slavery Society will hold a convention at Cadiz, Harrison county, Ohio, commencing at nine o'clock, A. M. on Tuesday, the 18th of October; and one at or near Oakland, Clinton county, Ohio, commencing at nine o'clock, A. M. on Monday, the 24th of October. It is likely, between these two, a convention will be held at Granville, or somewhere in central Oh

Poetry.

From the Democratic Review.

LINES,

Written on reading several pamphlets published by clergymen, against the abolition of the gallows.

BY JOHN G. WHITTIER.

I.

The suns of eighteen centuries have shone
Since the Redeemer walked with men, and made
The fisher's boat, the cavern's floor of stone,
And mountain moss, a pillow for His head:
And He, who wander'd with the peasant Jew
And broke with publicans the bread of shame,
And drank, with blessings in His Father's name,
The water which Samaria's outcast drew,
Hath now His temples upon every shore,
Altar, and shrine, and priest—and incense dim,
Evermore rising, with low prayer and hymn,
From lips which press the temple's marble floor,
Or kiss the gilded sign of the dread Cross He bore!

II.

Yet, as of old, when, meekly "doing good,"
He fed a blind and selfish multitude,
And even the poor companions of His lot,
With their dim, earthly vision, knew Him not,
How ill are His high teachings understood!
Where He hath spoken liberty, the priest
At His own altar binds the chain anew;
Where He hath bidden, to life's equal feast,
The starving many wait upon the few;
Where He hath spoken peace, His name hath been
The loudest war-cry of contending men;
Priests, pale with vigils, in His name have blessed
The unsheathed sword, and laid the spear in rest,
Wet the war-banner with their sacred wine,
And crossed its blazon with the holy sign;
Yea, in His name who bade the erring live,
And daily taught His lesson—to forgive!
Twisted the cord, and edged the murderous steel;
And, with His words of mercy on their lips,
Hung gloating o'er the pincer's burning grips,
And the grim horror of the straining wheel;
Fed the slow flame which gnawed the victim's limb,
Who saw before his searing eye-balls swim
The image of *their* Christ, in cruel zeal,
Through the black torment-smoke, held mockingly to him!

III.

The blood which mingled with the desert sand,
And beaded with its red and ghastly dew,
The vines and olives of the Holy Land—
The shrieking curses of the hunted Jew—
The white-sown bones of heretics, where'er
They sank beneath the Crusade's holy spear—
Goa's dark dungeons—Malta's sea-washed cell,
Where with the hymns the ghostly fathers sung,
Mingled the groans by subtle torture wrung,
Heaven's anthem blending with the shriek of Hell!
The midnight of Bartholomew—the stake
Of Smithfield, and that thrice-accursed flame
Which Calvin kindled by Geneva's lake—
New England's scaffold, and the priestly sneer
Which mocked its victims in that hour of fear,
When guilt itself a human tear might claim—
Bear witness, O Thou wronged and merciful One!
That earth's most hateful crimes have in Thy name been done!

IV.

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that ALL REVENGE IS CRIME!
That *man* is holier than a *creed*—that all
Restraint upon him must consult his *good*,
Hope's sunshine linger on his prison wall,
And *love* look in upon his solitude.
The beautiful lesson which our Saviour taught
Through long, dark centuries, its way has wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part.

V.

Who shall arrest this tendency? Bring back
The cells of Venice and the bigot's rack?
Harden the softening human heart again,
To cold indifference to a brother's pain?
Ye most unhappy men!—who, turn'd away
From the mild sunshine of the gospel day,
Grope in the shadows of man's twilight time,
What mean ye, that with ghoul-like zest ye brood
O'er those foul altars streaming with warm blood,
Permitted in another age and clime?
Why cite that law with which the bigot Jew
Rebuked the Pagan's mercy, when he knew
No evil in the Just One? Wherefore turn
To the dark, cruel past? Can ye not learn
From the pure Teacher's life, how mildly free
Is the great gospel of humanity?
The Flamen's knife is bloodless, and no more
Mexitli's altars soak with human gore;
No more the ghastly sacrifices smoke
Through the green arches of the Druid's oak;
And ye of milder faith, with your high claim
Of prophet-utterance in the Holiest name,
Will ye become the Druids of our time?
Set up your scaffold-altars in *our* land,
And, consecrators of law's darkest crime,
Urge to its loathsome work the hangman's hand?
Beware—lest human nature, roused at last,
From its peeled shoulder your incumbrance cast,
And, sick to loathing of your cry for blood,
Rank you with those who led their victims round
The Celt's red altar and the Indian's mound,
Abhorr'd of earth and Heaven—a pagan brotherhood!

AUTUMN FLOWERS.

BY MRS. SOUTHEY.

Those few pale Autumn flowers!
How beautiful they are!
Than all that went before,
Than all the Summer store,
How lovelier far!

And why? They are the last—
The last!—the last!—the last!
O, by that little word,
How many thoughts are stirred!
That sister of the past.

Pale flowers—pale, perishing flowers!
Ye're types of precious things;
Types of those bitter moments
That flit, like life's enjoyments,
On rapid, rapid wings.

Last hours with parting dear ones,
(That time the fastest speeds,)
Last tears, in silence sehd,
Last words, half uttered,
Last words of dying friends.

Who but would fain compress
A life into a day;
The last day spent with one,
Who ere the morning sun,
Must leave us, and for aye?

O, precious, precious moments!
Pale flowers, ye're types of these—
The saddest, sweetest, dearest,
Because, like those, the nearest,
To an eternal home.

Pale flowers!—pale, perishing flowers!
I woo your gentle breath;
I leave the summer rose,
For, younger, blither brows;
Tell me of change and death!

Miscellany.

THE EJECTMENT.—AN IRISH "SKETCH FROM LIFE."

BY MRS. S. C. HALL.

Perhaps it proceeds from our having "inhabitiveness largely developed," that we are led so completely to sympathize with those who are compelled, under any circumstances, to quit their homes. Even if a "flitting" be permitted under the most pleasant prospects, there is always something to regret—the discomfort, the bustle, the leave-taking, are all sad enough, no matter how brilliant the anticipated future may be—there is something really melancholy in parting either from what has been the abode of joy or sorrow, for both equally, in our opinion, endear a locality. A change of residence is always an inconvenience to the rich, but to the Irish poor it is frequently only a change from the misery of a wretched hovel to the exposure and starvation of the high roads. We witnessed a harrowing scene of this description which we cannot easily forget, and it is one which any American reader will imagine overdrawn, no matter how we tell the story.

We had sent the carriage on, and were proceeding on foot, a practice that enables us to converse with the peasantry, and increase our enjoyment and information. It was a fine, clear evening, the sun was sinking behind the richly wooded slopes of this most beautiful country; the air was full and balmy, the rail was creeping along the hedges, and the thrush singing those rich and varied melodies which art can neither imitate nor teach. A lane, or, as the Irish so prettily call it, a "bohreen," branched off from the high road, and some noble old trees had interlaced their arms above it, so as to form a succession of living Gothic arches, the most perfect and picturesque we had ever observed. The elevated enclosures of this pretty path were tangled by a profusion of flowers—the purple foxglove, with its fairy-like cups, and the sparkling leaves and knotty twistings of sly-robin run the-hedge, mingled with the tasseled meadow-sweet and broad-leaved dock—all beautiful, according to their kind; then there were occasional breaks amid the branches, through which the sunlight, so bright before its close, darted the most vivid light, showing the sylvan tracery to the best advantage. It was altogether so exquisite a bit of light and shade, that it was not until we had looked at it for some time, that we perceived three little children huddled up together at the stump of an old thorn-tree, a few yards down the lane; the eldest, a grown-up girl, supported a sleeping infant on her knees; the third, whose costume was as slight as it is possible to fancy, was crying bitterly, and in his fruitless attempts to dry his tears, had smeared his face over so as to give it the appearance of a mask. His trouble was of that nature which, in England, would be *alleviated* by bread and butter, and *cured* by bread and sugar; but the grief that caused emotion in the eldest girl was altogether different; it was such as strong women can hardly bear. Her features were hardened into the expression of despair, and, what is more at variance with the first hours of youth, sullen despair. An old blind dog sat at her feet, with his head on her knee, his thick, sightless eyes up-turned to her, while she stroked his head mechanically, and without uttering a word.

"Let me go back, Essey; let me go back, just for a minute, and I wont cry out; do let me go, and I'll be as good as *goold*, I will," said the boy.

The girl made no reply, but clutched his shoulder in her hand, and held him fast.

There was a strong resistance on the boy's part, but it did not continue long, for he agreed to keep still if she'd "loose her hold," which she did, although her hand still remained on his shoulder.

We were so interested in the girl's sorrow that we endeavored to alleviate it by kind words, and inquired if "any of her people were ill." Then she burst into tears, and the hardness, which rendered her expression so painful to look at, relaxed.

"Thank you kindly for asking, only the trouble ma'am, it's hard on us this evenin'; we're turned out; we, that never let the winter gale run till summer: that for all we took out of the bit of land, put double in it, and did with half feed *sooner than wrong the earth* that gave us the same. We're turned out this blessed evenin' to wander the world; or to starve in Navin—to die, away from the light heavens, and the fresh air, and the fields—oh, there's no use in talking, but my heart will burst, it will burst open in me, if I think of the cruelty of the world. How can my father live in a town where there are hundreds of men strong and able to work as he? What can he get to do there? If they'd let us build a sod house by the road itself, in the place where he's known, he could get work among the neighbors; but that spoils the looks of the country, they say: Och hone! sure the starving looks of the poor spoils it worse."

"Ye're crying worse than me, Essey, now," said the urchin; "and you promised mother you'd keep in the tears: let me go see if she's crying still."

"Stay where you are, Jimmy, my boy, there's a good boy, there's a good child; mother can bear it better when she does not see us. Oh, I could beg the child's bread for her, from door to door, though until this blessed hour, let us suffer as we would, we never asked charity from man or mortal; but I could beg, starve, (that's easy enough,) or die, for my own darlin' mother, if God leaves her with us, but he won't; death was printed in her face this morning; she'll die for me; oh, holy Virgin, hear my prayer this blessed evenin', and if one must go, take me, holy queen of heaven, and leave her with her husband and her helpless children."

The poor girl sunk upon her knees, still pressing the infant to her heart, and we walked on, deeply anxious to ascertain the truth of such a statement. A turn in the lane brought us opposite to what had been a nestling of three or four cottages; the greater number had been dispossessed of their inmates a few months before, as was evident from the length of time the walls had been uncovered. The one farthest off was the present scene of distress. The Two men were busy in unroofing the small dwellings, while two others were evidently prepared to meet with any outbreak on the part of the late tenant, or his friends. Several of the latter were assembled, but for the most part seemed rather bent on consoling than defending. There was the usual scene of confusion; but it was evident that the ejectment had been served upon a cottage possessed of many comforts. A very pale, fragile woman was seated upon a substantial clump bedstead, with her hand closely pressed against her side as if in pain, while tears flowed down her cheeks. Chickens of various sizes were crowded in an ancient coop, and a stout little pig had a sougan fixed to his leg, to prepare him for the road. Stools and iron pots, a dresser, delf, and wooden-ware, were scattered about, and a serious looking cat was seated upon the top of a potato basket, as if uncertain whether the esteem she was held in would compel her friends to forego the superstition, and carry her with them—little thinking that they had no alternative but to change the free air for a wretched room in wretched Navin, which it was not likely they could long keep.

"It's Larkin's own fault, I must say that; when the lease of his little place dropped, he would n't take 'No' for an answer, but would keep possession, and I wonder at his doing so, and he so well learned, and bright at everything," said one of the men.

"My own fault!" repeated a strong, haggard looking man, advancing, while the group of countrymen to whom he had been speaking made way for him. "Who says it's my fault, you, sir? I was born under that thatch, that you now stand on; my father and grandfather held the bit of land, and we paid for it at the highest, and to the last farthing."

"That ye did, poor man—God help you!" said many a voice in tones of the deepest sympathy.

"I, with every hard working soul on the estate, got notice to quit, because the agent wants it to be *cleared* of men, that it may feed beasts. I had acted all my life like a man, and I had the feelings of one; I loved every stick of them blackened rafters. My father's own hands made the bed that poor broken-hearted woman is sitting on; on it I was born, and on it she brought me five children. The bees that are singing in the bushes came from the ould stock; and my father's mother, that they are bringing out now, has sat upon that stone bench for sixty-four years."

A very venerable woman had just been carried through the flakes of falling thatch into the open air; she seemed hardly conscious of what was going forward, and yet she gazed around her, and from one to another, with an anxious look.

"Well, we know all that," said the first speaker, "and you ought to know that I am only doing my duty, and you ought to have sense: the gentleman's land is his own, and if he'd rather feed cattle for the market than have the place broke up in little farms, sure it's his own land, not yours; he lets you take every stick that you like away."

"The law, only a bastard law, after all, for the poor," said Larkins, "gives me them."

"And he pays you for your crop."

"And that he can't help, either."

"And yet the granny there would not leave it till the roof was off. Sure, any how, the gentleman had a right to do what he liked with his own."

"He had not!" exclaimed the peasant, firmly planting his foot on the ground, and unconsciously assuming an attitude that would have added dignity to a Roman senator. "In the sight and light of Almighty God, no man, having plenty, has a right to say to another, 'Go out and starve'—starve, as I shall, and all belonging to me; starve and beg, and beg and starve, till my bones whiten through my skin, and I die; as others have done before me, on the road—oh, my God! if he had given me a piece of mountain, or a piece of bog, and time to bring it round, I'd have worked as I have done all my life—and that is saying enough for it. Does he call to mind, that the tenant's duty is to pay, and the landlord's to protect? Does he say, as a Christian, that any man has a right to turn over scores of his fellow-creatures to starvation, when they are willing to be his slaves for food and raiment? for what more are any of us? We lay by nothing, and have nothing to lay by; yet we pay our rent. Will any of you say that God intended that?"

"Then why the devil, Johnny Larkins, my jewel!" said a tight, concentrated fellow, walking up to the excited speaker; "why don't you let us sarve them all out at once? Sorra a better sport we'll desire; and it's under yer roof ye'd be now if ye'd let us take just one good hearty fling at them."

"I never broke the law in my life, James," replied Larkins.

"Sorra a better yer off than them that did," answered James, stepping back in a most discontented manner. Two women were comforting the poor man's wife, in the best way they could, and another was busied in adjusting a bed on the car, upon which they intended to place the old woman, so as to remove her comfortably. The landlord's agents, in this apparently most unfeeling proceeding, resolved not to desist until the roof was entirely removed.

"I wish, *a lannan*, ye'd be said and led by us," urged one to Mrs. Larkins, who was rocking herself as the wind rocks a tree that has been more than half uprooted. "What good can staying here do you, dear? Sure you'll stop with us as long as ye like before ye go into the close town, and yer breathing so bad, and ye so weak."

"If they had only let me die in it," answered the young mother, whose weak, trembling voice recalled her child's opinion so feelingly expressed a few moments before—"that death was printed in her face"—"It would not have been long. Where's the children?"

"Sure, ye sent them away, they were crying so."

"And where's John?"

"Is the sight leaving your eyes, that you can't see him *forenint* you, dear?" answered the woman, at the same time looking anxiously in her face.

"John, darling!" she exclaimed, fervently. In a moment, her husband was by her side.

"There's a change over her," whispered the woman to the young man who had proffered to take the law in his own hands. "There is a change over her—run for the priest, if ye love your own soul."

Even the man who had been so busy with the roof, paused, and the silence was only disturbed by the prolonged whistle of a distant blackbird.

"John, my blessing—my pride—the only love I ever had—you'll forgive any hasty word I spoke, won't ye, my jewel?"

"Ye never did, darlin'," answered the poor fellow; "but what's over you, dear—what ails you? What ails her, neighbors? Great queen of heaven, what ails my wife?"

"Whist, dear," she said; and raising her hand to his face, she pressed his cheek still closer to her own. "I've been sickly a long time, John, and was going fast; better I should die before we got into the town—I must have died then, you know. Your face is very thin, darlin', already. Oh, may the holy saints lave ye as ye are, that I may know ye in heaven! But, I would, any way—spake to me, my bird of blessings—kiss me, dear, and let me lay my head on your bare breast. Neighbors, ye'll look to him and the poor motherless children. Oh, then, has any Christian sent for a priest, that I may not die in my sins."

"It's only a faintness, my jewel," said the husband; "it's nothing else—fetch her a drop of water."

She drank eagerly, and then nestled her head, as a child would in its mother's arms.

"Oh, I was sinful," murmured the man, "to rebel while my angel was left me—I'll never say a word again if the Lord spares her—pray for her, good friends."

There was not, to use a homely phrase, "a dry eye" in the circle that formed round them; even the ministers of the law, as cruel as its enforcers, sympathized with the poor man in his agony. Suddenly, the old woman, who had been forgotten in the fresh excitement, pushed the little crowd to the right and left with her long, lean arms, stood like a spectre in the midst, her white hair streaming from beneath the black hood, and the wrinkles in her square face thickened by a maniac smile—

"I ask yer pardon, but I don't rightly understand this—is it a wedding or a ber'ring?"

"Look! look!" exclaimed Larkins. "Some one look in my Mary's face—I feel as if her breath passed right into my heart."

She was dead upon his bosom.

REV. GEORGE WHITEFIELD.

Remarkable cases are related of the manner in which he impressed his hearers. The man at Exeter is an instance, who stood with stones in his pocket, and one in his hand, ready to throw at him; but he dropped it before the sermon was far advanced, and going up to him, after the preaching was over, he said, "Sir, I came to hear you with an intention to break your head; but God, through your ministry, has given me a broken heart." A ship-builder was once asked, what he thought of him. "Think!" he replied, "I tell you, sir, every Sunday that I go to my parish church, I can build a ship from stem to stern under the sermon; but were it to save my soul, under Mr. Whitefield, I could not lay a single plank." Hume pronounced him the most ingenious preacher he had ever heard; and said, it was worth while to go twenty miles to hear him. But, perhaps, the greatest proof of his persuasive powers was, when he drew from Franklin's pocket the money which that clear, cool reasoner had determined not to give: it was for the orphan-house at Savannah. "I did not," says the philosopher, "disapprove of the design; but as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia, at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it. This I advised; but he was resolute in his first project, rejected my counsel, and I therefore refused to contribute. I happened, soon after, to attend one of his sermons; in the course of which, I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had, in my pocket, a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the copper; another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket into the collector's dish, gold and all."

The manner in which he once turned a thunder storm to his purpose, has been thus narrated. Before he commenced his sermon, long, darkening columns crowded the bright, sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "See that emblem of human life," said he, pointing to a shadow that was flitting across the floor. "It passed for a moment, and concealed the brightness of heaven from our view;—but it was gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor, unworthy preacher. In a few days, we shall all meet at the judgment-seat of Christ. We shall form a part of that vast assembly that will gather before the throne; and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. O, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavor to mortify the flesh, with its affections and lusts? that your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world by flattering myself that all would end well; but I have deceived my own soul, and am lost.

"You, O false and hollow Christian, of what avail will it be that you have done many things; that you have read much in the sacred word; that you have made long prayers; that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if, instead of loving Him supremely, you have been supposing you should exalt yourself in heaven by acts really polluted and unholy?

"And you, rich man, wherefore do you hoard your silver? wherefore count the price you have received for him whom you every day crucify in your love of gain? Why, that, when you are too poor to buy a drop of cold water, your beloved son may be rolled to hell in his chariot, pillowed and cushioned around him."

His eye gradually lighted up, as he proceeded, till, towards the close, it seemed to sparkle with celestial fire.

"O, sinners!" he exclaimed, "by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. See there!" said he, pointing to the lightning, which played on the corner of the pulpit—"'Tis a glance from the angry eye of Jehovah! Hark!" continued he, raising his finger in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building. "It was the voice of the Almighty, as he passed by in his anger!"

As the sound died away, he covered his face with his hands, and knelt beside his pulpit, apparently lost in inward and intense prayer. The storm passed rapidly away, and the sun, bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, "Look upon the rainbow, and praise him that made it. Very beautiful it is in the brightness thereof. It compasseth the heavens about with glory; and the hands of the Most High have bended it."

INDIA RUBBER, OR CAOUTCHOUC.

The substance called India rubber, or caoutchouc, was not known in Europe until the beginning of the eighteenth century. It was originally brought, as a great curiosity, from South America. Europeans continued ignorant of its origin, until a deputation of the French academicians undertook a voyage to South America, in 1735, for the purpose of obtaining the correct admeasurement of a degree of the meridian. These philosophers did not confine their attention to the one great object of their pursuit, but among other interesting discoveries, made themselves acquainted with that peculiar substance, caoutchouc. These academicians discovered, at Emeralds, in Brazil, trees called by the natives *heve*, whence flowed a juice, which, when dried, proved to be what is called India rubber. The *heve* was also found growing in Cayenne, and on the banks of the Amazon river. It has since been discovered that caoutchouc may be obtained from another species of tree growing in South America, called *jatropha elastica*.

If these trees are punctured, a milky juice flows out, which, on exposure to the air, thickens into a substance of a pure white color, having neither taste nor smell. The hue of the caoutchouc of commerce is black, in consequence of the method employed in drying it. The usual manner of performing this operation is to spread a thin coating of the milky juice upon the moulds made of clay, and fashioned into a variety of figures. These are then dried by exposure to the heat of a smoke-fire: another layer is then spread over the first, and dried by the same means; and thus, layer after layer is put on, until the whole is of the required thickness. While yet soft, it will receive and retain any impression that may be given to it on the outside When perfectly dry, the clay from within is broken into small fragments by percussion, and the pieces are drawn out through the aperture which is always left for the purpose. The common bottle of India rubber, therefore, consists of numerous layers of pure caoutchouc, alternating with as many layers of soot.

The natives of those parts of South America to which these trees are indigenous, convert the juice to a variety of purposes. They collect it chiefly in the rainy season, because, though it will exude at all times, it flows then most abundantly. Boots are made of it by the Indians, through which water cannot penetrate; and the inhabitants of Quito prepare a kind of cloth with it, which they apply to the same purposes as those for which oilcloth or tarpaulin is used here. This, no doubt, is similar to the cloth now prepared with this substance in America, the use of which yields so many important advantages.—*Every Youths' Gazette.*

THE CROPS.

There never was the like, since the curse fell on Eden. Everywhere the farmers are overloaded with all sorts of produce. A gentleman from the far west says he saw before he came away, most splendid wheat fields given up to the hogs, because the grain would not pay for harvesting. The hogs, when fattened, were not expected to sell for more than one cent a pound. What would the starving thousands of English manufacturing operatives not give, if only they could fare like our pigs! This gentleman wanted to buy a quantity of goods if only he could pay in wheat at ninety cents a bushel, which was what the wheat would cost him delivered here, paying thirty cents a bushel for it at his own store. At that price he said he could get any quantity. From the Gulf of Mexico to the Lakes there is one universal acknowledgment of overwhelming abundance. We shall be obliged this year to import ten millions of dollars from France and England; for although the stores of the interior are to a great extent empty of goods, yet imports of merchandise, it is not likely, will equal our exports of produce. All the world seems just now in debt to our Atlantic cities, notwithstanding that they have lost so much money that it would almost seem they could have none left. The interior of our own country is certainly indebted to the seaboard largely, and the rates of exchange on England and the continent prove that they are also our debtors.—*N. Y. Jour. of Com.*

HOW TO BE HAPPY.

There is a happiness in the very *wish* to make others happy. There is a heart's ease, a heart's enjoyment, even in the first *purposes* of kindness, as well as in its subsequent performance. There is a triumphant elevation of spirit, in magnanimity and honor. In perfect harmony with this, there is a placid feeling of security and blissful contentment, in gentleness and humility. There is a noble satisfaction in those victories, which, at the bidding of principle, or by the power of self-command, may have been achieved over the propensities of animal nature. There is an elate independence of soul in the conscientiousness of having nothing to conceal, and nothing to excite shame. By the constitution of our nature, each virtue has an appropriate charm; and virtue, on the whole, is a fund of varied, as well as of perpetual enjoyment, to him who has imbibed its spirit, and is under the guidance of its principles.

It is thus that the pleasure derived from good actions comes in aid of moral precepts. We are incited by our happiness to do what conscience dictates, and the laws of God require. In all cases of this kind, our happiness coincides with our duty. And it is thus man becomes a miniature likeness of his Maker, in whom are inseparably united supreme moral excellence and supreme felicity.

FOR HOUSEKEEPERS AND FARMERS.

Fire, and Water-proof Cement.—To half a pint of milk put an equal quantity of vinegar, in order to curdle it; then separate the curd from the whey, and mix the whey with four or five eggs, beating the whole well together. When it is well mixed, add a little quick-lime through a sieve, until it has acquired the consistence of a thick paste. With this cement, broken vessels, and cracks of all kinds, may be mended. It dries quickly, and resists the action of water, as well as of a considerable degree of fire.

Blacking.—Put one gallon of vinegar into a stone jug, add one pound of ivory black, well pulverized, half a pound of loaf sugar, half an ounce of oil of vitriol, and one ounce of sweet oil; incorporate the whole by stirring thoroughly. This blacking is in great repute. It produces a fine jet polish, and is said to be less injurious to leather than most public blackings.

Painting Houses.—Experience proves that paint applied late in the fall will last twice as long as that put on in hot weather. The reason is obvious. In cold weather the oil, and the component parts of the paint, form a substance nearly as hard as glass, which is not easily scraped off, even with a sharp knife; whereas if paints are applied in July and August, especially in time of severe drought, the oil immediately penetrates into the wood, like water into a sponge, and the lead is left to dry and crumble off under the hot sun.

The Weevil.—The Kentucky Farmer recommends the following as effectual to prevent the depredations of the weevil, in corn, wheat, and rye. Have the old blades, cobs, &c. of the previous year swept clean away, and the floor of the crib well washed. As the grain is turned in, *sprinkle it well with salt*; a pint or more to a barrel. If grain is put in old salt barrels, the weevil will not touch it. In stacking wheat, 4 or 5 quarts of salt to every hundred sheaves, sprinkled among them, will entirely secure them from the depredation of the insect, and render the straw more valuable as food for cattle.

Washington Cake.—This cake derives its name from the fact that it was a great favorite at the table of General Washington; the last two years of his life it always formed one of the delicacies of his breakfast table, and is considered one the standing dishes of a Virginia *déjeuné*: Take two pounds of flour, one quart of milk, with an ounce of butter, heated together, put the milk and butter into the flour when it is about lukewarm, add a penny's worth of yeast, 3 eggs, and a teaspoonful of salt, place it in pans over night, and bake it in the morning, in a quick oven for three-quarters of an hour.

Agriculture.—Rev. Mr. Choules, in a discourse on agriculture, says, that the first book on culture as a science was published in England in the sixteenth century. The first reward for an essay on agriculture was given by Oliver Cromwell. But the glorious era from which all the triumphs of agriculture now date is 1793, when under the auspices of Pitt and Sinclair, an agricultural survey of England was ordered, and public attention directed to this important subject. Peers placed their sons with practical farmers for instruction; chemistry was soon called to the aid of production, and agriculture took its proper rank as the first and noblest science.

The Horsechestnut.—Our friend, A. Bergen, of New Utrecht, L. I. informs us that in 1839, he planted a small piece of ground, previously ploughed and mellow, with nuts from the black walnut and the horsechestnut in alternate rows. This was done in the fall; and in the spring they both came up finely, the chestnuts starting first. In the growth, the walnuts have far exceeded the chestnuts, although the latter have been manured; but it seems to little purpose, since while some of the walnuts are seven feet high, the chestnuts are not more than seven inches; and he requests us to account for this singular difference.

We know not that we can do this satisfactorily, having never attempted the cultivation of the horse chestnut; but we do not hesitate to ascribe it to the proximity of the black walnuts, and their sinister influence. Every one is aware of the fatal effect which the common butternut (*Juglans cathartica*) has on all trees; so decisive indeed, that in our forest not a tree or shrub is ever found within the spread of its branches; and the black walnut (*Juglans nigra*) possesses many of the same qualities. The soil, too, in which the nursery of Mr. B. was planted may not be without its influence. The horsechestnut is well adapted to light lands, and thrives well on such, though they may be rather sterile, while in heavy clays it is always stunted and unhealthy. The black walnut, on the contrary, grows best in a strong, stiff soil, and rather moist than dry. The horsechestnut has large leaves, and requires more than the usual space to receive the necessary supply of air and light. All these causes may have had more or less influence; but it is to the presence of the walnuts that we attribute the mischief. In a young nursery of thrifty locusts, in order to occupy the whole ground, we three years since transplanted seedling butternuts between the locust rows. The result has been, that the butternuts have grown rapidly, while the locusts have scarcely the last year advanced at all. This spring we have removed a large part of the butternuts, and we presume the locust will again go ahead.—*Long Island Farmer.*

Miscellaneous Items.

Western Oats.—The Wiskonsan Whig narrates that a man by the name of Wayne, recently went into a field of oats, at the head of Platte river; that he lost his way while in them; that, not returning at night, search was made for him next day, and he was at last discovered by some men who were seated on a load of hay, passing by. He attracted their attention by jumping up in the oats. The oats were eight feet high; and Wayne, being a short man, was as badly off as if he had been in the everglades of Florida.

Jews in the Field.—Rabbi Isaac Leeser is about to establish, in Philadelphia, a periodical, to be entitled "The Occident, and American Jewish Advocate.

Disproportion.—By the recent census of Wiskonsan, it appears that the territory has 7,341 more men than women.

More Wonderful Inventions.—It is said that an unlooked for improvement in the daguerreotype has been made by M. Isenring, of Munich, who has succeeded in producing the images on the plate in all the splendor of their colors, so that they resemble the most beautiful paintings.

Large Spiders.—Tarantulas, says the New Orleans Bulletin, of the most venomous kind, and of from three to four inches in diameter, are said to inhabit some of the cane-brakes on the other side of the lake. Their net, when spread, is strong enough to catch and hold a sparrow, which is immediately eaten.

A Scotch Hen.—A late number of the Perth Courier chronicles the death of a hen, thirty-five years old, the property of a farmer at Tullylumb, after laying, on a fair calculation, nearly *nine thousand eggs!*

Suspension in reality, in Gilmer, Georgia.—An extract of a letter, dated Sept. 13, 1842, says: "The state of affairs is truly alarming in this county. On Saturday night last, the sheriff's office was broken open, and all the papers taken therefrom, relating to the business of the approaching term of the circuit court, and all others in fact; and on the night previous, the clerk's office was entered, and all the papers taken, together with the records, minutes of court, and other books. Who the author of this daring outrage is, yet remains a mystery, and is even beyond probable conjecture; but time will solve all things."

Curiosities.—Captain Wilkes, of the exploring expedition, has brought home, among other valuable things, 2,000 charts, 1,000 maps, 21,000 specimens of plants, 4,000 specimens of fishes, 50,000 specimens of shells, 2,000 landscapes, 2,800 specimens of reptiles, 4,000 specimens of marine plants, 1,500 drawings of South Sea islands, 26 large boxes of journals, &c.

A Big Tree.—Mr. Colman, of the Genesee Farmer, says, the largest tree that ever came under his observation, is an oak, in the meadow of Mr. Wadsworth, in Genesee, being full eight feet in diameter, standing out in its majesty as the contemporary of other generations, and the mute historian of departed centuries.

Cornstalk Molasses.—We are gratified to acknowledge the receipt of a sample of cornstalk molasses, made by Mr. Carpenter, of Galesburgh. Its flavor is somewhat peculiar, reminding us at one time of one thing, and at another time of another, until we have decided that there is nothing which it so much resembles, in all respects, as sugar-house, (New Orleans,) though an epicure would certainly pronounce it somewhat inferior. This is the first year of its manufacture in Galesburg; Mr. C. being the first and only person thus far, in that place, to engage in it. His apparatus, we are informed, cost about $150, and will make one barrel of molasses a day, which sells readily at 40 cents a gallon. When the corn is properly planted and prepared, one acre will yield two barrels. As Mr. C. makes for his neighbors "on the halves," the corn grower will receive a barrel of molasses for an acre, which is certainly a more profitable product than corn, at 25 cents a bushel. The mill is worked by two horses, and requires the manual assistance of the owner and two boys. There is a similar mill in the county, we understand, propelled by one horse, which answers tolerably well. What experiments have been made in sugar making we know not, though as the molasses is said to granulate without fail, sugar must follow as a matter of course.

We saw a farmer in the country the other day gathering his watermelons, in order to boil the contents into sugar. We hope he will forward the results of his labors.—*Peoria (Ill.) Register.*

Railroad Disasters.—The cars on the Railroad, between Saco and Kenebunk, were thrown off last evening, in the woods, about three miles from Saco, in consequence of a *large stump having been placed on the track!* It was not seen by the engineer, in season to avert the disaster. The engine was thrown off, and buried in the sand. The engineer was slightly hurt. The passenger car was next to the engine, and contained fourteen passengers. This was also thrown off, and somewhat injured. The passengers escaped injury.—*Portland Argus.*

The train on the Norwich and Worcester Railroad, came in contact with a drove of cattle last week.—Five of the cattle were killed, and the engine thrown off the track and smashed. The accident was near Plainfield depot. *Eve. Post.*

Peach-Orchard Coal, $5 50 per Ton.

WM. P. POWELL, 61 Cherry street, will furnish at the lowest market prices, a superior quality of Peach-Orchard, Schuylkill, Lehigh, Lackawana, and Liverpool Coals. ☞Orders through the Post Office, and otherwise, if left at either of the following places, will be thankfully received, and promptly attended to,

At 143 Nassau street; 61 Cherry street; Office of People's Press, 9 Spruce street.

New-York, September 29, 1842.

NOTICE.

THE connection in business heretofore existing between the subscribers (Powell & Borden, 61 Cherry street) was dissolved by mutual consent, on the 10th inst. The affairs of the concern will be settled by us.

WM. P. POWELL,
NATHANIEL A. BORDEN.

New-York, September 17, 1841.

The business heretofore conducted by the firm, will in future be carried on at the same place by the subscriber, on his own account. WM. P. POWELL,

3t Sailors' Home, 61 Cherry st.

JUST PUBLISHED,

And for sale at the Anti-Slavery Office, No. 143 Nassau street, New-York, and No. 31 North Fifth street, Philadelphia, "A KISS FOR A BLOW." By Henry C. Wright. Price, 37 1-2 cents.

September 29, 1842.

FREE LABOR DRY GOODS,

Manufactured by the American Free Produce Association.

MANCHESTER ginghams, two qualities, and various patterns; checks, aprons, and furniture, four qualities and prices; canton flannel, bleached and unbleached, two qualities; muslin; bleached and unbleached shirtings, two qualities; thin muslin for linigs, brown, bleached, and colored; table diaper, 7-4 and 8-4 (bird-eye,) brown and blenched; table diaper, 7-4 and 8-4, huckaback bird-eye towels; buff pantaloon stripes; fancy do. do. various patterns; black and white wadding; cotton laps, or batts; cotton yarn, assorted numbers; lamp wick; bed ticking, an excellent article; callicoes.

On hand and for sale, wholesale, by
J. MILLLER M'KIM, 31 N. Fifth Street,
And retail, by
LYDIA WHITE, 219 N. Second Street.

The increased facilities for the transaction of business, afforded by the appointment of J. M. M'Kim, as wholesale agent, it is hoped will induce country storekeepers and others to increase their purchases. Orders for goods, or letters desiring information, may be addressed to the agent, or either of the committee.

William C. Betts, No. 43 Cherry Street.
Daniel L. Miller, Jr. No. 250 Arch St., or to
James Mott, No. 35 Church alley,
Committee on Manufactures.

8th mo. 4th, 1842.

FREE-LABOR GOODS,

At Wholesale and Retail.

CALICOES, small and large figures; 4-4, 5-4, and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams; 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Hdkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be *free from Slave Labor*. Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE,
N. W. corner of Arch and Fifth streets
Philadelphia, 1st mo., 13th, 1842.

Free-Labor Goods.

Calicoes, muslins, bedticking, canton flannel, white and brown sugar, molasses, coffee, tea, &c. Wholesale and retail, by CHARLES COLLINS.

No. 3 Cherry-street, New-York